GENERAL AND REVENUE SECRETARIAT. R-72

1913-14

(Gen: Misc:)

File No. 239

Serial Nos. 1—4

Papers Filed.

Month Feby: 1914.

SUBJECT.

Report of the Archaeological Dept. for 1912-13.

PREVIOUS REFERENCES.	LATER REFERENCES.

Ranjaraj.
30.9.14.

GENERAL AND REVENUE SECRETARIAT.

(Gen. Mis)

NOTES.

File No. 239

FILE HEADING.

Administration Report of the Archaeological Dept for 1912-13.

From

The Offr in charge of Arch: Researches in Mysore

No. 78 Dated 3. 1. 1914 Received 5. 1. 1914.

Diary No. 4398	Enclos. one Spare Copies. –	Serial No. 1

BRIEF ABSTRACT OF LETTER.

Forwards a copy of the Annual report of the Archaeological Dept for 1912-13.

NOTES AND ORDERS.

The report was due on the 15th August 1913 but the Arch: Offr was on leave till 10th Sept 1913. The file containing the report for 1911-12 is put up.

Draft postcard for appln

8/1/14

12.1.14

The Draft may be typed for submission to Government

12/1/14

Gen 1749/12-13 (Since scanned)

NOTES—First Sheet.

GPB—30,000—12-8-11

General and Revenue Secretariat.

File No. 239 of 1913-14.

Serial No.

Typed draft sub?

Mg Law
20/1/14
Secy)

RR
20/1/14

Criminal matter

1st Counsaker

RR 21/1/14

I do not think it necessary to summarise ~~for~~ the contents of a report of this kind. The short order ~~I have~~ (as amended by me) is sufficient.

28/1/14

2nd Counsaker
& Dewani

RR 29/1/14

may be affirmed
with costs
2/2

7452
4.2.14

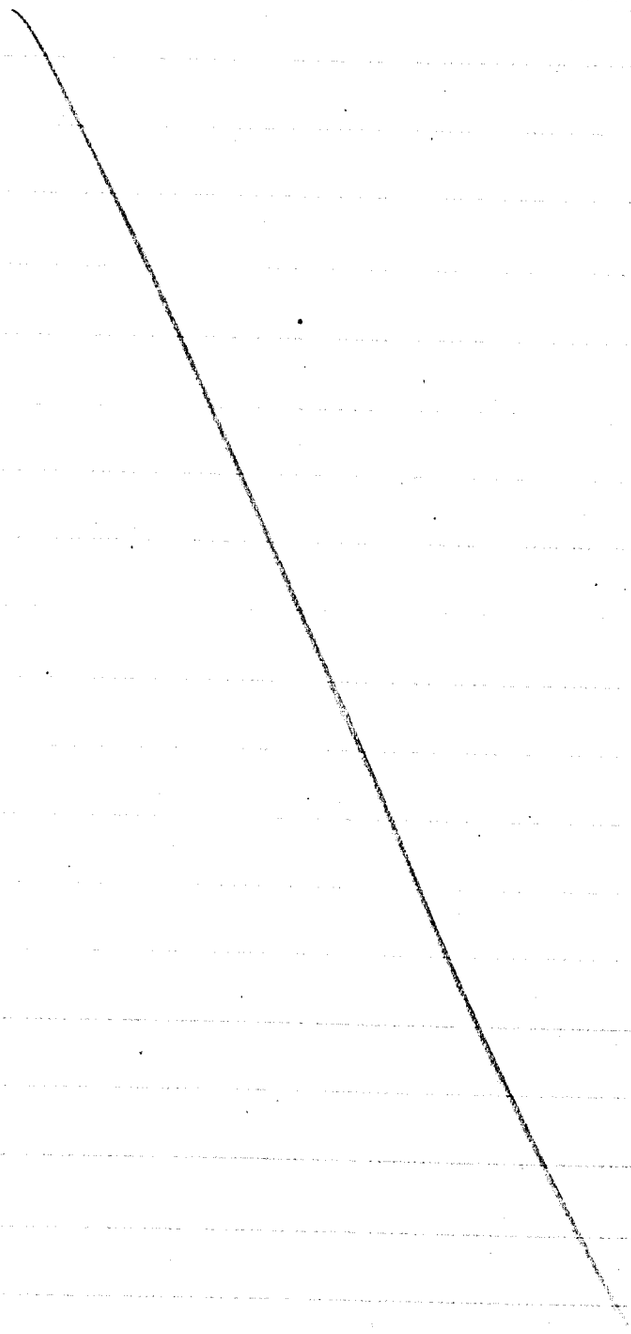
NOTE—Contn. sheet.

GPB—60,000—7-11-13

General and Revenue Secretariat.

File No. 237 of 1913. 14

Serial No.	
2	From the Arch: Officer. No. 101 G 28/1/1914. Forwards 209 copies of the annual report for 1912-13 & requests that 50 copies of the report when ready may be forwarded to his office for sale & distribution



NOTE—Contn. sheet.

GPB—60,000—7-11-13

4

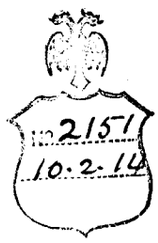
Submitted to His Highness.

Draft for approval

The draft review on the report of the Officer in charge of Archaeological Researches in Mysore on the working of his department, during the year 1912-13, may be approved.

M. Visvesvaraya
16th Feb 1914

Record of Cases submitted for the Orders of His Highness the Maharaja



Subject.

Draft review of the report on the administration of the Archaeological Department for the year 1912-13.

676.

Order.

~~KRW~~

11/2/14

General and Revenue Secretariat.

File No. 239 of 1913.-14

Serial No.	
3	To the Arch: Offr - No G 6748 & 25-2-1914 Records the report - with observations Reminder No 132 & 6-4-1914 from the Arch: Offr - for supply of 50 copies of the Annual report with remarks - The Superintt - Govt Press has not yet supplied the printed copies. Draft submd hg 9/4/14 BR Issued G 8460 & 20-4-1914. Printed copies of the report with the review have since been rcd - Draft forwarding 50 copies to the Arch Offr as desired by him submd hg BR 25/4/14 27 30.
4	The officer in charge & Arch: Researches no. G 8760 & 30.4.14 Forwards 50 copies of the annual report.

24/4/1914

NOTE—Contn. sheet.

G.P.B—60,000—7-11-13

No. 78/Encl. 1 Rept

Mysore Archaeological Office,
Bangalore, 3rd January 1914.

From

R. Narasimhachar, Esquire, M. A.
Officer in charge of Archaeological Researches in Mysore

DIARY No. 4398
19/3-1914
Archaeological Researches in Mysore, 239 of 13-14
Sec. 1.

To

K. R. Srinivasiengar, Esquire, M.A.,
Secretary to the Govt. of His Highness
The Maharaja of Mysore,
General and Revenue Departments.

Sir,

Reminder

With reference to your docket No. G. 4107 dated the 4th ultimo, I have the honour to forward herewith a copy of the Annual Report of the Archaeological department for the official year ending 30th June 1913.

I have the honour to be,
Sir,
your most obedient servant,
R. Narasimhachar
Officer in charge of Archl. Researchs
in Mysore.

V C
29/1·14.

No. 101 with two packets.

SECTION Archaeological
FILE No. Bangalore
SERIAL No. 2

Bangalore, the 28th January 1914

From

R. Narasimhachar, Esquire, M.A.,
Officer in charge of Archaeological Researches
in Mysore,

To

K. R. Srinivasiengar, Esquire, M.A.
Secretary to the Govt. of His Highness
the Maharaja of Mysore,
General and Revenue Departments.

Sir,

I have the honour to forward herewith, for review and distribution, 209 copies of the Annual Report of the Archaeological Department for the year ending 30th June 1913, which together with the copy already sent with this office No. 78 of the 3rd instant amount to 210 copies. The copies are all fully illustrated and each contains 9 illustrations. These are sent in two packets. It is requested that, after review, 50 copies of the Report may be returned for record in the office and distribution among the Institutions and scholars interested in the Subject.

I have the honour to be,
Sir,
Your most obedient servant,
R. Narasimhachar
Officer in charge of Archl. Researches
in Mysore.

H.H. the Maharaja
of Mysore.

18/2
4398

Read-

The Report of the Officer in -- charge of Archaeological Researches in Mysore on the working of his Department during the year 1912-13.

Order thereon No. G 6468/Mis 239-13-3
Dated Bangalore, 25th ~~January~~ Feb 1914

R e c o r d e d.

2. During the year under review the archaeological resurvey of Hole Narasipur taluk was made, with the result that 120 new records were discovered. The officer in charge of Archaeological Researches visited Sravana Belgola in connection with the revision of the Sravana Belgola volume, and toured in the Yedatore, Hunsur, Heggadadevankote and Gundalpet taluks of the Mysore District.

3. The total number of new records discovered during the year was 290 as -- against

against 535 during the previous year, + the decrease probably indicating that - the material for research is being exhausted, and that the work is nearing - completion. Of the records discovered during the year 12 were in Nagari, 7 in Tamil, 5 in Telugu, and the rest in Kannada. The majority of these inscrip -- tions could be assigned to the dynasties of the Gangas, the Kadambas, the Kongalvas, the Cholas, the Hoysalas, and a few related to local chiefs. The inscriptions found at Sravan Belgola are reported to relate to a period anterior to the 9th and 10th Centuries.

4. The work of compilation and printing does not appear to have progressed satisfactorily, only 13 pages of the - Sravana Belagola volume and 32 of the - Karnataka Sabdanusasana having been -- printed during the year. The preparation of the general Index to the Epigraphia - Carnatica is reported to have progressed from M to S. It is trusted that the in-

dex

Govt are glad to recognise that the report submitted is interesting and displays considerable Scholarly research.

28/1/14

Well done 2/2 10.2.14.

17/2/14.

index will be completed in the current year.

Government note with pleasure that the Archaeological researches continue to be conducted with scholarliness and zeal, and trust that the remaining work will be brought to an early conclusion.

29/1

Secretary to Government,
General & Rev. Departments.

To

The Officer in charge of Archaeological Researches in M y s o r e.

P.R.

REPORT OF THE ARCHÆOLOGICAL DEPARTMENT FOR THE YEAR 1912-13, WITH THE GOVERNMENT REVIEW THEREON.

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 25th February 1914.

READ—

The Report of the Officer in charge of Archæological Researches in Mysore on the working of his Department during the year 1912-13.

No. G. 6748—G. M. 239-13-3, DATED BANGALORE, 25TH FEBRUARY 1914.

ORDER THEREON.—Recorded.

2. During the year under review the archæological resurvey of Hole-Narsipur Taluk was made, with the result that 120 new records were discovered. The Officer in charge of the Archæological Researches visited Sravanabelagola in connection with the revision of the Sravanabelagola volume, and toured in the Yedatore, Hunsur, Heggaddevankote and Gundlupet Taluks of the Mysore District.

3. Government are glad to recognise that the report submitted is interesting and displays considerable scholarly research.

K. R. SRINIVASIENGAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of the Archæological Researches in Mysore.

Exd.—C. R.

CONTENTS.

PART I.

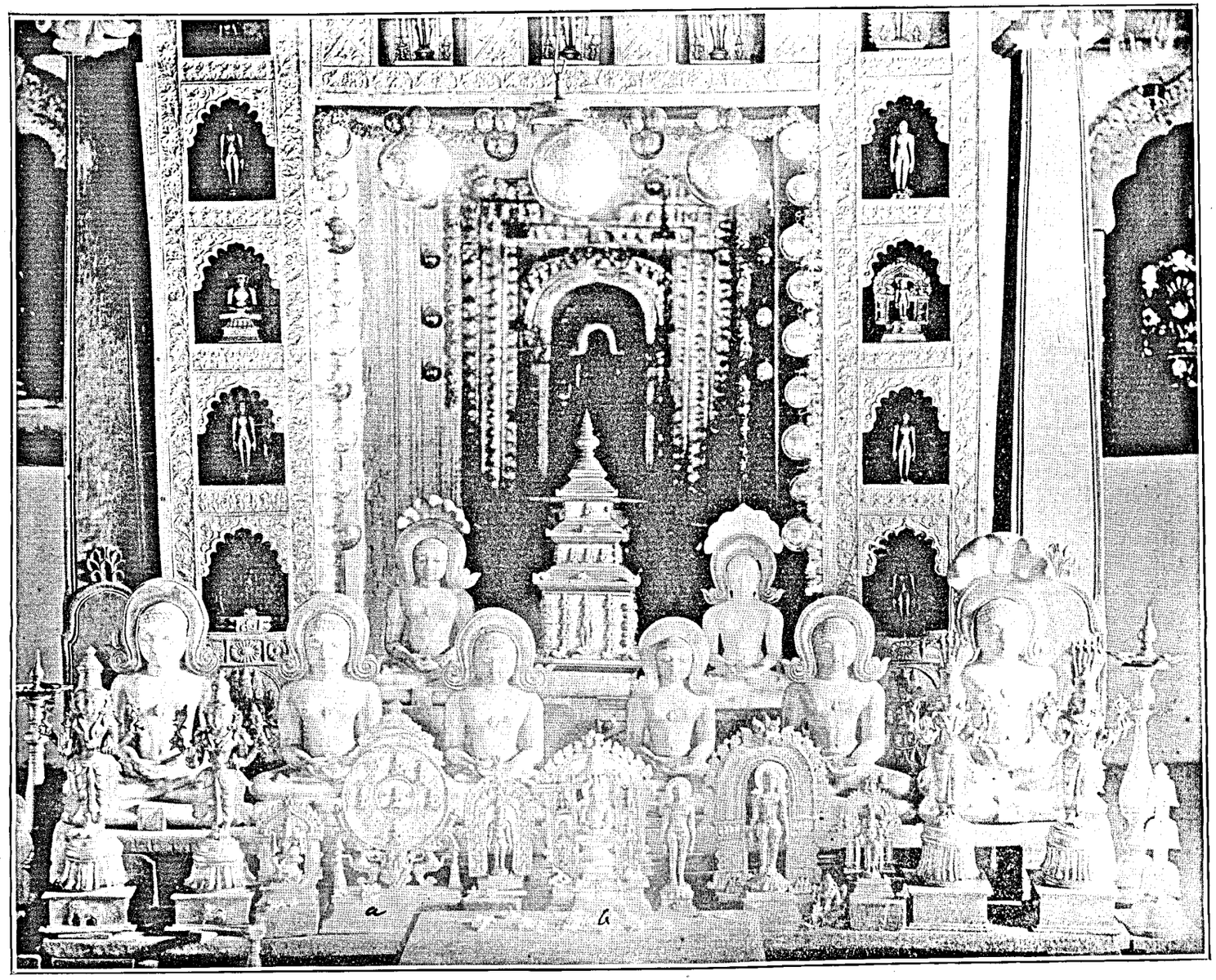
	Page.
Establishment	1
Tours: Exploration, Inspection of Temples, etc.	1—24
Tiptur temples	2
Nuggihalli temples	2
Sravana Belgola temples	3—6
Vindhyagiri	3
Chandragiri	5
The Town	6
Jaina *matha*	7
Manuscripts at Sravana Belgola	7
Jinanathapura temple	7
Hale-Belgola temple	8
Aghalaya temples	8
Channarayapatna temples	8
Hole-Narsipur temples	9—10
Villages in Hole-Narsipur Taluk	11—15
Ankanathapura	11
Malapanhalli	11
Halekote	12
Machigondanhalli	12
Mavinkere	12
Ankavalli	12
Haradurpura	13
Dodda Byagatavalli	13
Kunche	13
Tavanidhi	13
Mavanur	13
Malali	14
Udduru	14
Niduvani	14
Tirumalapura	15
Manuscripts and coins at Hole-Narsipur...	15
His Highness the Maharaja at Hole-Narsipur	15
Saligrama temples	15 & 16
Chunchankatte	17
Chikka Hanasoge temples	18
Yedatore	18
Varahanathakallahalli	18
Hunsur	19
Tarikallu	19
Ratnapura fort	19
Dharmapura temple	19
Bettadapura	20
Heggadadevankote...	21
Villages in Heggadadevankote Taluk	21—23
Matakere	21
Beltur	22
Kittur	22
Sargur	23
Gundlupet	23
Gopalasvami-betta...	23
Terakanambi	24
Huligana-Maradi	24
Triyambakapura	24
Other villages	24
Total number of newly discovered records...	24
Inspection of schools...	25
Office work	25 & 26
List of photographs	27
List of drawings	28

PART II.

	Page.
EPIGRAPHY	29–51
The Gangas	29–32
Transliteration of inscriptions in Plate VIII	30
The Kadambas	32
The Kongalvas	32 & 33
The Changalvas	34
The Cholas	34
The Hoysalas	34–42
Vijayanagar	42–44
Hole-Narsipur	44–48
Ummattur	48
Nuggihalli	48
Heggadadevankote	48
Mahapatre	48
Mysore	49 & 50
Miscellaneous inscriptions	50 & 51
NUMISMATICS	52–56
MANUSCRIPTS	56–58
GENERAL REMARKS	58

PLATES.

I	Jina figures in the fort Anantanatha-basti at Saligrama (*Frontispiece*)	1
II	Three signed images in the Lakshminarasimha temple at Nuggihalli executed by Mallitamma ...	2
III	Three signed images in the same temple executed by Baichoja of Nandi	4
IV	Images at Sravana Belgola and Jinanathapura	6
V	West view of the Santinatha-basti at Jinanathapura and an inscribed Jina image at Saligrama ...	8
VI	The Arkesvara temple at Yedatore	18
VII	Metallic images at Gundlupet, Saligrama, Terakanambi and Yedatore	24
VIII	Inscriptions at Sravana Belgola and Kunche	30
IX	Miscellaneous coins	52



JINA FIGURES IN THE FORT ANANTANATHA-BASTI AT SALIGRAMA.

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1913.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

By Government Order No. G. 283-4—G. M. 117-11-21, dated 12th July 1912, a personal allowance of Rs. 5 was sanctioned to the Photographer and Draughtsman of the office and a similar allowance of Rs. 2 to his Assistant, with effect from the 1st July 1912.

2. The Architectural Draughtsman, T. Krishnaraja Pillai, having died on the 14th of August 1912, the appointment of P. M. Gurusami Asari to the vacancy was sanctioned by the Government in their Order No. G. 2453-5—G. M. 73-12-5, dated 12th November 1912, till the 30th June 1915. By Order No. G. 1825-6—G. M. 168-11-18, dated 23rd September 1912, the Government sanctioned an honorarium of Rs. 25 to be paid to the widow of the late T. Krishnaraja Pillai in appreciation of the neatness and accuracy with which he prepared the sketches and tracings of some Gandabherunda jewels of the Government.

3. The budget allotments made under the heads "Apparatus, Materials and Furniture" and "Travelling Allowance" were increased from Rs. 300 to Rs. 450 and from Rs. 1,000 to Rs. 1,500 respectively, by Government Orders No. G. 6824-5—G. M. 148-12-10, dated 2nd May 1913, and No. G. 7007-8—G. M. 314-12-2, dated 8th May 1913.

4. In Government Order No. G. 7003-4—G. M. 73-12-16, dated 8th May 1913, sanction was accorded to the re-entertainment of the services of the Index clerk for a further period of one year. The clerk entered upon his duties on the 30th of May 1913.

5. In their Order No. G. 7792-3—G. M. 73-12-18, dated 4th June 1913, the Government sanctioned the entertainment of a Half-tone Engraver temporarily for one year from the 1st June 1913.

6. Anandalvar had leave without allowances for nearly three months. Venkannachar, Padmaraja Pandit and Ramaswami Sastri had privilege leave for about a month each. Ramaswami Iyengar, Chokkanna and Srirangachar were also on leave for short periods ranging from two weeks to a little over three weeks.

Tours: Exploration, Inspection of Temples, etc.

7. Information was received from Hole-Narsipur of the existence of a large number of unpublished inscriptions in the taluk. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur sent me copies of a number of inscriptions in and around Hole-Narsipur. The Amildar, Mr. R. Tirunarana Iyengar, B.A., sent me a pretty long list of new inscriptions discovered by him in the villages of his taluk. As the number of inscriptions printed in the Hassan volume for the whole taluk is only 19, it was thought very desirable to make a thorough resurvey of the whole taluk. Another visit to Sravana Belgola was also deemed necessary in connection with the revised edition of the Sravana Belgola volume. Some taluks of the Mysore District, which had not been visited last year, had to be surveyed. With the above objects in view a tour was made in parts of the Hassan and Mysore Districts in January, February and March 1913. I left Bangalore for Sravana Belgola on the 23rd January 1913.

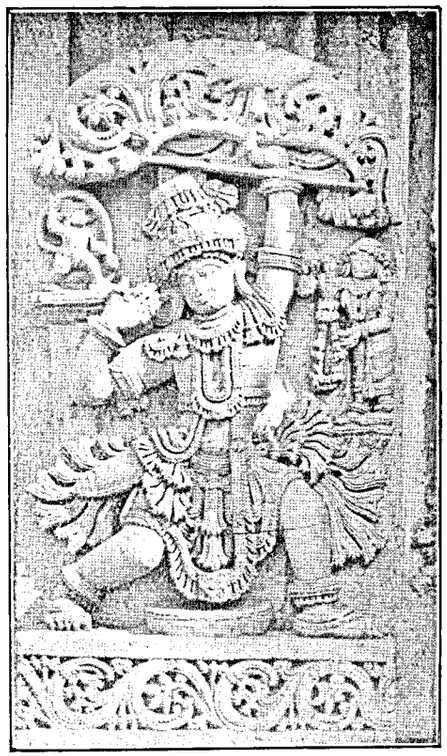
Tiptur temples.

8. On the way the temples at Tiptur and Nuggihalli were inspected. The Kallês'vara at Tiptur, which appears to be the oldest in the place, is a three-celled temple with Mallês'vara in the chief cell, Kallês'vara to the right and Mahâlingêśvara to the left. In the *prâkâra* or enclosure of the temple, which is a plain structure, are found E C. 12, Tiptur 61—64. The Kempamma temple is dedicated to the goddess Kempamma, also known as Tipaṭûramma, the guardian deity of the place. The *pûjâri* or officiating person of the temple is a fisherman; but it is worthy of note that he is not allowed to offer food to the goddess, this being done either by Brahmans or Lingâyats. No animals are sacrificed to the goddess.

Nuggihalli temples.

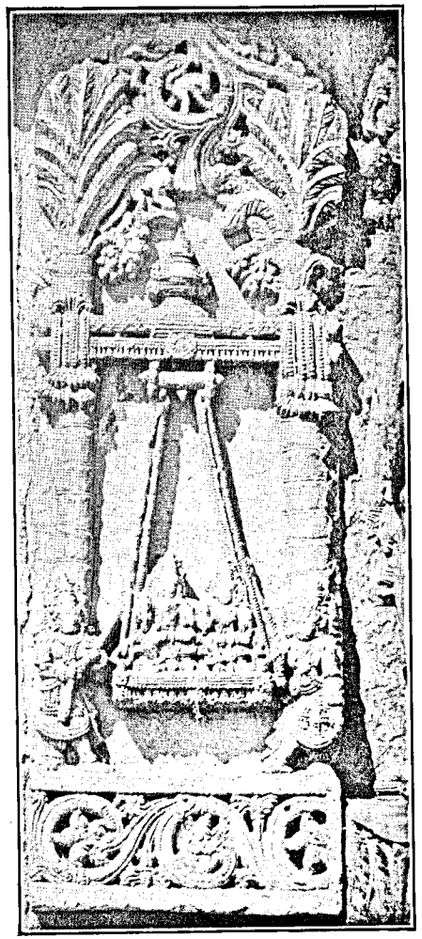
9. The Lakshmînarasimha and Sômês'vara temples at Nuggihalli are in the Chalukyan style of architecture. The former, which was briefly described in paras 20 and 84 of my *Report* for 1909, deserves some more notice. It is a *trikûṭâchala* or three-celled temple with Kês'ava in the main cell, Lakshmînarasimha in the left and Vêṇugôpâla in the right. The last figure, standing under a *honne* tree, is beautifully carved. It is similar to the figures at Kannambâḍi (last year's *Report*, para 13) and Sômanâthapur (*Report* for 1910, para 25). Around the top are represented the ten *avatâras* or incarnations of Vishṇu, while at the sides are sculptured figures of cows, cowherdesses, sages and gods. Though occupying a subsidiary cell, Lakshmînarasimha is regarded as the chief deity. The same is the case at Jâvagal (*Report* for 1911, para 16). All the three cells have a *sukkanâsi* or vestibule. Though the temple is dedicated to Vishṇu, the niches at the sides of the *sukhanâsi* entrance of the main cell have figures of Gaṇapati and Mahishâsuramardini as at Jâvagal. The ceiling panels of the *navaranga* or middle hall, which are more than two feet deep, are all well executed. The central one, nearly three feet deep, is artistically carved and has on the flat under surface of the central pendant a figure of Brahma. The *utsava-vigraha* or metallic image of Kêśava and its consorts are very handsome figures. There is also kept here the fine *utsava-vigraha* of the Kêśava temple at Hebbaḷalu, a village about two miles from Nuggihalli. These four images together with the seated metallic image of the goddess of the temple have labels on their pedestals which tell us that they were caused to be made by one Gôpâla who, according to local tradition, was one of the Pâḷegârs of the place. The ceiling panel in front of the *navaranga* entrance, which is also well executed, has a figure of Sûrya on the flat under surface of the central pendant. Additions in the Dravidian style, consisting of a *mukha-maṇṭapa* or front hall and another hall on a lower level (*pâtâḷânkaṇa*), appear to have been subsequently made. On the outer walls, beginning from the bottom, are sculptured horizontally in succession these six friezes:—(1) elephants, (2) horsemen, (3) scroll-work, (4) Purâṇic scenes, chiefly from the Bhâgavata-purâṇa, (5) Vyâlis or śârdûlas, and (6) swans. It is curious that the railed parapet, which is a noticeable feature in the temples of this style, is not found here. Above the row of swans runs the row of large images consisting mostly of the 24 *mûrtis* or forms of Vishṇu (last year's *Report*, para 93) and his 10 incarnations with, in most cases, labels giving their names. Altogether the number of large images is 112, of which 58 are male and the rest female. Outside the three cells there are three beautiful niches in the three directions with the figures of Chaṇḍikêśvara, Harihara and Sarasvati, though the temple is Vaishṇava. The position of the large images on the outer walls is as follows:—from the right side of the *navaranga* to the south niche 49, 29 male and 20 female; from the south niche to the west niche 8, 4 male and 4 female; and from the west niche to the north niche 8, 4 male and 4 female; and from the north niche to the left side of the *navaranga* 47, 21 male and 26 female. A few of the large figures worthy of note may be mentioned here:—Môhini, a nude female figure wearing sandals, mostly found in company with Dakshiṇâmûrti, who is represented as wearing sandals and a long robe and holding a staff in the right hand and a disc called *chandrike* in the left (see *Report* for 1911, para 19); a rocking cradle (Plate II, 4); Rati and Manmatha; dancing Gaṇapati; Garuḍa bearing on his shoulders Kaśyapa and Kadru; Varâha lifting up the earth; Balarâma with his attributes the plough and the pestle; Kṛishṇa trampling on the hood of the serpent Kâliya flanked by Nâgiṇis, on the bank of the Jamnâ; Hayagrîva killing Sômaka (Plate II); dancing Lakshmi (Plate III) and Sarasvati, each with 8 hands. The niches have small seated figures, three each on the side walls, with female chauri-bearers at the sides.

1. HAYAGRIVA



2. ARJUNA

3. LAKSHMI



4. CRADLE

SIGNED IMAGES IN LAKSHMINARASIMHA TEMPLE AT NUGGIHALLI EXECUTED BY MALLITAMMA.

Mysore Archæological Survey.]

in front. The north niche has these six figures with labels—Gaṇapati, Hayagrîva, Sarasvati, Bhûmi, Yôganârâyaṇa and Lakshmi. The figures on the walls of the other niches bear no labels. Above the row of large figures comes a fine cornice with bead work; and above this, miniature turrets over single or double pilasters with figures on or between them, single and double pilasters alternating with each other. Above this again come the eaves surmounted by larger turrets with figures between. In the frieze of horsemen a few camels are also sculptured here and there. To the right of the west niche were discovered 2 inscriptions which tell us that the workmanship on the north side or left half of the temple was Mallitamma's. There are also labels below some of the figures on the north wall giving the same information, as similar labels on the south wall inform us that the sculptor here was Baichôja of Nandi (*Report* for 1909, para 20). The temple was thus mostly built and ornamented by these two eminent sculptors, whose period was about the middle of the 13th century, as we learn from an inscription in the temple itself (E C, 5, Channarayapatna 238) that the gods in it were set up in A. D. 1249 during the reign of the Hoysaḷa king Sômês'vara. Six of these signed images, three executed by Mallitamma and three by Baichôja, are figured on Plates II and III respectively.

10. The Sômêśvara temple is also a fine structure with a good tower and perforated screens, but there are no carvings on the outer walls. The Hoysaḷa crest in front of the tower and the name of the god may lead one to suppose that this temple was also built by or during the reign of the same Hoysala king, Sómêśvara. The temple is going to ruin. A new inscription was found on the door-lintel of the Venkaṭaramaṇasvâmi temple. It tells us that the temple was caused to be built by the Nuggihalli chief Râya; and the period of the record may be about A. D. 1500.

S'ravana Belgoḷa temples.

11. At S'ravaṇa Belgoḷa a thorough survey was made of the town and its surroundings, as also of the larger and the smaller hills, Vindhyagiri and Chandragiri. A few of the neighbouring villages were also inspected. This survey resulted in the discovery of a good number of new lithic records. The temples, etc., at S'ravaṇa Belgoḷa have been described by several writers. I shall here give a few more details not noticed before. To begin with the larger hill or Vindhyagiri. On both sides of the colossal image of Gommaṭa, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male and the other a female (Plate IV, 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarôvara, the name being inscribed opposite to it on the anthill (Sravana Belgola No. 79), which receives the water used for bathing the image. When the basin is full, the excess water flows in a channel covered with slabs to a well in front of the image and from there is conducted beyond the temple enclosure to a cave near the entrance known as Guḷḷakâyajji-bâgilu. There is a scale engraved near the left foot of Gommaṭa, measuring 3 feet 4 inches. It is divided into equal halves in the middle, where there is a mark resembling a flower. Some people told me that this measure, when multiplied by eighteen, gave the height of the image; but they could not give any satisfactory reason for multiplying by eighteen. Others said that the measure represented the length of a bow, but the length of a bow is supposed to be $3\frac{1}{2}$ cubits and not 3 feet 4 inches. It has been supposed that Ariṭṭoṇêmi was probably the name of the sculptor who made the colossus. There is no ground at all for this supposition, for the inscription (S'ravaṇa Belgoḷa 25) on which this supposition is based clearly says that the guru Ariṭṭoṇêmi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore be the sculptor. Ariṭṭoṇêmi is the Prâkṛit form of the Sanskrit Arishṭanêmi, which is the name of one of the Jinas, namely, Nêminâtha. It also occurs as the name of several Jaina teachers in inscriptions of the 8th century and onwards. The *maṇṭapa* or hall in front of Gommaṭa has 9 well carved ceiling panels, 8 of them having figures of the *ashṭa-dikpâlakas* or regents of the eight directions in the centre surrounded by other figures, while the central panel has in the middle a fine figure of Indra holding a *kalaśa* or pot for anointing Jina or Gommaṭa. The panels are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central panel it may be inferred

Vindhyagiri

that the work is of the early part of the 12th century. The cloisters in the enclosure around Gommaṭa have these figures:—

East side.—(1) Kûshmâṇḍini, a seated female figure, about 3 feet high, with a fruit in the left hand and a bunch of flowers in the right; (2) Chandranâtha, a standing marble figure, about 3½ feet high; (3) Pârśvanâtha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind; (4) S'ântinâtha, about 4½ feet high, with a rude *prabhâvaḷe* or glory; (5) Rishabhanâtha, about 5 feet high, with *prabhâvaḷe*; (6) Nêminâtha, about 5 feet high, with *prabhâvaḷe*; (7) Ajitanâtha, about 4½ feet high; (8) Vâsupûjya, about 4½ feet high; (9) Vimala, about 4 feet high; (10) Anantanâtha, about 4 feet high; (11) Nami, about 4 feet high; (12) S'ambhava, about 4 feet high; (13) Supârśva, about 4 feet high, similar to (3) but with a canopy of 5 hoods; (14) Pârśvanâtha, about 6 feet high, similar to (3).

South side.—(15) S'ambhava, about 4½ feet high; (16) S'îtaḷa, about 4 feet high; (17) Abhinandana, about 4 feet high; (18) Chandraprabha, about 4 feet high; (19) Pushpadanta, about 4 feet high; (20) Munisuvrata, about 4 feet high; (21) S'rêyâmsa, about 4 feet high; (22) ? Vimala, about 4 feet high; (23) Kunthu, seated, about 3 feet high, with no *prabhâvaḷe*; (24) Dharmanâtha, about 4 feet high; (25) Nêminâtha, about 4 feet high; (26) Abhinandana, about 4 feet high; (27) S'ântinâtha, about 4 feet high; (28) Ara, about 5 feet high, with no *prabhâvaḷe*; (29) Mallinâtha, about 5 feet high, with no *prabhâvaḷe*; (30) Munisuvrata, about 5 feet high, with no *prabhâvaḷe*.

West side.—(31) Pârśvanâtha, similar to (14); (32) S'îtaḷa, about 4 feet high; (33) Pushpadanta, about 4 feet high; (34) Pârśvanâtha, about 4 feet high, but with a serpent canopy and coil as in (3); (35) Sumati, about 4 feet high; (36) Vardhamâna, about 4 feet high; (37) S'ântinâtha, about 4 feet high; (38) Mallinâtha, about 4 feet high; (39) Kûshmâṇḍini, a seated female figure as (1), about 1½ feet high, holding a fruit in the left hand and resting the right on the head of a child; (40) Bâhubali, about 6 feet high and (41) Chandraprabha, a seated marble figure, about 3 feet high.

The *dvârapâlakas* at the sides of the entrance to the enclosure are nearly six feet high. Opposite to Gommaṭa is a figure of Brahma, seated in a small *maṇṭapa*, about 6 feet above the ground level, outside the enclosure. Below this *maṇṭapa* stands the figure of Guḷḷakâyajji, wrongly styled Yakshi Dêvati and Kûshmâṇḍini by Mr. Rice. His mistake arose from transferring the inscription (Sravana Belgola 104) on the pedestal of Kûshmâṇḍini, the first figure on the east side of the enclosure, to the pedestal of this figure, which has no inscription at all. Kûshmâṇḍini is called Yaksha-dêvate in that inscription. A modern inscription was found on a bell in front of Gommaṭa.

The other temples on this hill may briefly be noticed The small shrine styled Siddhara-basti has a seated figure of a Siddha, about 3 feet high. The Odegal-basti lower down is also known as Trikûṭa-basti by reason of its having three cells. This temple is a fine structure, though with a plain exterior. It stands on a lofty terrace with a high flight of steps leading up to it. It is called Odegal-basti because of the stone props used for strengthening the walls. The chief cell contains a fine figure of A'dinâtha with a well carved *prabhâvaḷe* flanked by male chauri-bearers; the left cell, a figure of Nêminâtha, and the right, a figure of S'ântinâtha. All the three figures are seated. The Chaturvimśati-basti is a small shrine consisting of a *garbha-griha* or adytum, a *sukhanâsi* or vestibule and a porch. The object of worship is a slab, about 2½ feet high, on which the figures of the 24 Tîrthankaras are sculptured. Three figures stand in a line below and above them in the shape of a *prabhâvaḷe*, we have small seated figures. Channaṇṇana-basti, which consists of a *garbha-griha*, a porch and a veranda, has a seated figure of Chandranâtha, about 2½ feet high. This temple appears to have been built in about A. D. 1673 (see *Report* for 1909, para 106). On two pillars of the veranda are carved facing each other, a male and a female figure with folded hands. These may represent Channaṇṇa, the builder of the temple, and his wife. On both sides of the entrance known as Akhaṇḍa-bâgilu are two small shrines, the right one containing a figure of Bâhubali and the left, a figure of his brother Bharata. Here we have a big boulder called Siddhara guṇḍu, on which are incised several inscriptions, the top portion being sculptured with rows of seated figures representing Jaina gurus. Some of the figures have labels below giving their names. To the right of the entrance known as

1. TRIVIKRAMA

2. KRISHNA

3. PARAVASUDEVA

SIGNED IMAGES IN LAKSHMINARASIMHA TEMPLE AT NUGGIHALLI EXECUTED BY BAICHOJA OF NANDI.

Mysore Archæological Survey.]

Gulḷakâyajji-bâgilu is sculptured on a rock a seated female figure, about a foot high, with folded hands. People have taken this figure to represent Gulḷakâyajji and named the entrance after her. But an inscription found below the figure tells us that the figure represents a seṭṭi's daughter who died there. It is very improbable that this figure with folded hands in an obscure part of the hill represents Gulḷakâyajji as people suppose, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *gulḷa-kâyi* in the hands. The Brahmadêva shrine at the foot of the hill has a shapeless flat stone daubed with vermilion, which people call Brahma or Jâruguppe Appa. The upper story of this shrine has a figure of Pârśvanâtha. Two more inscriptions were discovered on the hill, one near Channaṇṇana-basti and one to the right of the first *tôraṇagamba* or gateway up the hill.

Chandragiri.

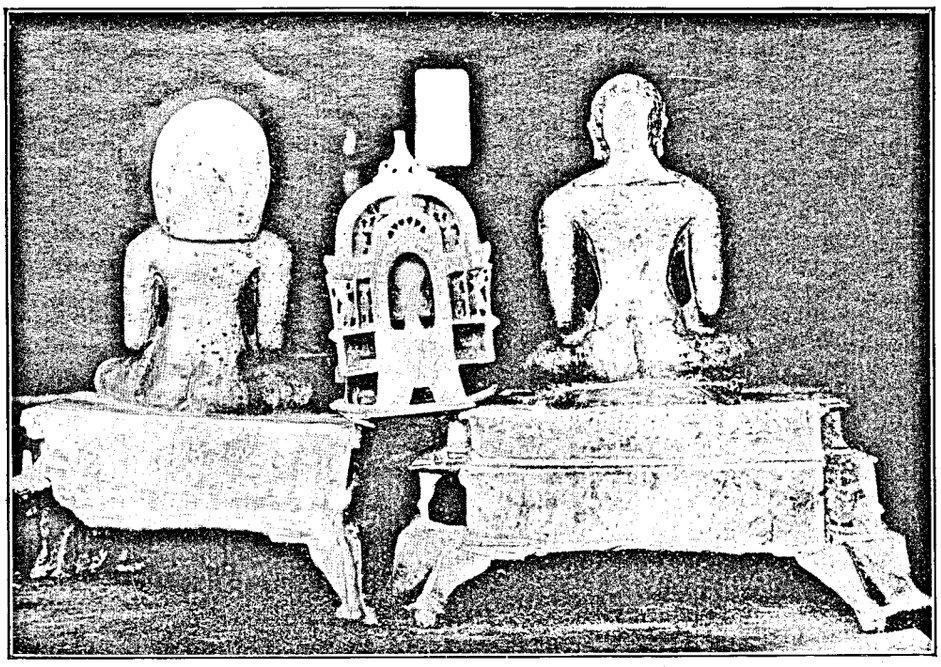
12. On the smaller hill or Chandragiri the shrines in the west of the temple area are (1) S'ântîśvara-basti, (2) Supârśva-basti and (3) Chandraprabha-basti. The image in (1) is about 11 feet high; that in (2) is a seated figure, about 3 feet high, with a seven-hooded canopy and chauri-bearers at the sides; and the image in (3) is also a seated figure, about 3 feet high. In the *sukhanâsi* of (3) are figures of Yaksha and Yakshi, the pedestal of the latter having the emblem of a lion with two riders seated one behind the other. Between (1) and (2) we have a building now used as a kitchen and a statue, about 9 feet high, said to represent Bharata, brother of Bâhubali or Gommaṭa. This statue appears to have been left in an unfinished condition, being complete only to the knees. The inscription (Sravana Belgola 25) mentioning the guru Ariṭṭonêmi is engraved at a distance of a few feet from the statue; but, as has been stated in the previous para, Ariṭṭonêmi was not the sculptor, nor can we be sure that the statue was the thing caused to be made by him. Of the shrines in the middle portion of the temple area, (4) Pârśvanâtha-basti is a pretty large structure with some architectural merit. The doorways are lofty and the *navaranga*, which is supported by 4 lofty pillars, has verandas at the sides. The image of Pârśvanâtha, about 15 feet high, with a seven-hooded canopy is the tallest on the hill. An elegant *mânastambha* or pillar stands in front of the temple. Mânastambhas have a pavilion at the top containing Jina figures facing the four directions, while Brahmadêva pillars have a seated figure of Brahma at the top. With regard to the two temples (5) Kattale-basti and (6) Chandragupta-basti, it has to be mentioned here that what Mr. Rice has taken to be Chandragupta-basti is, according to the statement of the old people of the place, Kattale-basti, and *vice versa*. It is more likely that they are right. (5) Kattale-basti then has 3 cells in a line with a narrow veranda in front. The middle cell has a figure of Pârśvanâtha, the one to the right, a figure of Padmâvati, and the one to the left a figure of Kûshmâṇḍini. In the veranda we have Dharaṇêndra-Yaksha to the right and Sarvâhṇa-Yaksha to the left. All the figures are seated. Opposite to the middle cell stands in the hall a figure of Kshêtrapâla on an inscribed pedestal. (6) Chandragupta-basti is a large structure, containing an image of A'dinâtha, about 6 feet high, flanked by male chauri-bearers. This temple is said to have been renovated about 60 years ago by Dêvîrammaṇṇi and Kempammaṇṇi of the Mysore royal family. (7) S'âsana-basti has also a figure of A'dinâtha, about 5 feet high, with male chauri-bearers at the sides. In the *sukhanâsi* we have figures of Yaksha and Yakshi. (8) Châmuṇḍarâya-basti is a large structure with an upper storey. It was built by Châmuṇḍa-Râya, who set up the colossus on the larger hill, and is the most ornate of the temples here. It has a figure of Nêminâtha, about 5 feet high, flanked by male chauri-bearers, and figures of Yaksha and Yakshi at the sides of the *garbha-griha*. The upper storey has a figure of Pârśvanâtha, about 3 feet high. Among the shrines in the east of the temple area, (9) Eraḍukaṭṭe-basti, so called on account of the two stairs in the east and west, has a figure of A'dinâtha, about 5 feet high with *prabhâvaḷe*, flanked by male chauri-bearers, and figures of Yaksha and Yakshi in the *sukhanâsi*. (10) Gandhavâraṇa-basti has an image of Nêminâtha, similar to the one in (9), with figures of Yaksha and Yakshi in the *sukhanâsi*. (11) Têrina-basti, so called on account of the car-like structure (*mandara*) in front, contains an image of Bâhubali or Gommaṭa, about 5 feet high. (12) S'ântinâtha-basti stands on a high terrace like the Odegal-basti on the larger hill and has an ornamental mortar tower. The *sukhanâsi* has figures of Yaksha and Yakshi. (13) Majjigaṇṇana-basti has on the outer walls a row of flowers in panels and inside a figure of Anantanâtha, about $3\frac{1}{2}$ feet high. The

Kûge-Brahmadêva pillar had 8 elephants supporting its pedestal in the 8 directions, but there are only a few now left.

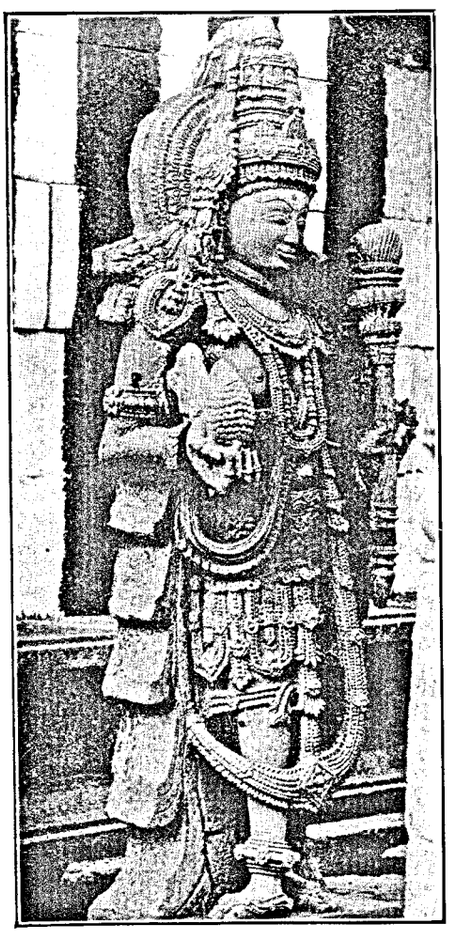
13. A number of short inscriptions, not copied before, was found in the temple area. To the north of the enclosure, on the rock in front of the Brahmadeva shrine were found several short inscriptions, consisting mostly of the names of visitors. This rock has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Near the pond known as Kanchina-done was found an epigraph which tells us that three boulders were brought to the place by order of some Kadamba (king). Two of them are still there, but the third is broken to pieces. Another record in front of the entrance to the temple enclosure says that the pond there is Jina's. But the most important discovery was near a pond known as Lakki-done, situated to the east of the temple enclosure. This portion of the hill had not at all been explored before. One Bujjaiya of S'ravaṇa Belgoḷa took me to the pond and showed me an inscription on the sloping rock to the west. A thorough examination of the rock, however, revealed the existence of 30 new records incised in characters of about the 9th and 10th centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. One of them is a verse in the *kanda* metre, the others being in prose, some consisting of only one word giving the name of the visitor. It is very desirable that this rock should be conserved. No blasting for stone should be permitted here, as otherwise these ancient records will be lost to the world. It is worthy of notice that there is not a single epitaph among these records. According to tradition the *mânastambha* in front of Pârśvanâtha-basti and the temple enclosure were erected by two residents of the village during the reign of Chikka-Dêva-Râja-Oḍeyar (1672-1704).

The town.

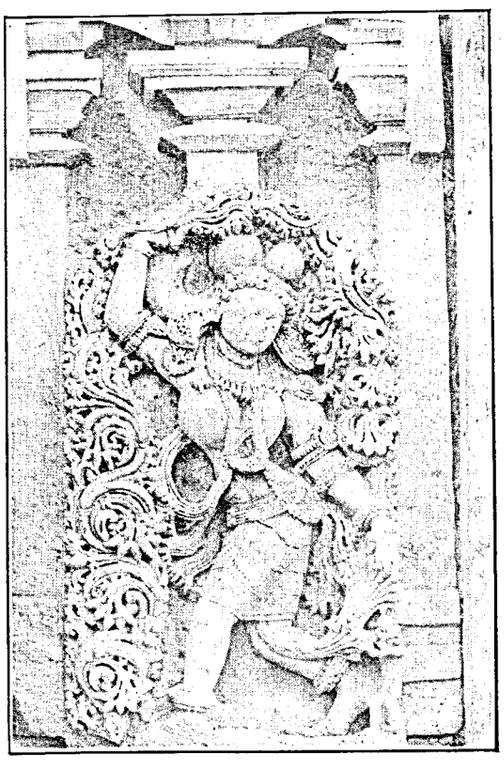
14. The temples in the town itself may now be briefly noticed. The Bhaṇḍâri-basti is the largest temple at S'ravaṇa Belgoḷa. It is built in the Dravidian style with a lofy *mânastambha* in front and belongs to the middle of the 12th century. A veranda runs round the main building, as also a stone railing. The doorway of the inner entrance is well executed with figures of animals, etc. The slabs used for paving the front portion of the temple and the veranda are gigantic in size, being 10 feet by 7 feet, 12 feet by 6 feet and so on and more than 9 inches deep. It would be interesting to know how these were got to their places. In the *garbhagriha* stand in a line figures of the 24 Tîrthankaras, each being about 3 feet high. Mangâyi-basti is a plain structure with a standing figure, about 4½ feet high, of S'ântinâtha. There are two chauri-bearers, about 5 feet high, at the sides of the *sukhanâsi* entrance and two well-carved elephants in front of the temple. Nagara-Jinâlaya, which is a small plain building, has a standing figure, about 2½ feet high with *prabhâvaḷe* or glory, of A'dinâtha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadêva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. Akkana-basti is a fine structure in the Chalukyan style, consisting of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a porch. The tower resembles that of the Kêdârêśvara temple at Belgâmi in having a row of figures from the bottom to the top only in the four directions. The outer walls have here and there fine pilasters and miniature turrets. The porch has a parapet or *jagati* with a frieze of flowers between pilasters in the middle. The *garbhagriha*, with a well carved doorway, has a standing figure, about 5 feet high, of Pârśvanâtha, sheltered by the seven hoods of a serpent. In the *sukhanâsi*, facing each other, are fine seated figures of Dharaṇêndra and Padmâvati, the usual Yaksha and Yakshi of Pârśvanâtha. They are about 3½ feet high and are canopied by the five hoods of a serpent. The *sukhanâsi* doorway has ordinary perforated screens at the sides. The *navaranga* has 4 beautiful pillars ornamented with bead work and 9 well executed ceiling panels which are nearly 2 feet deep. The pillars are polished and have a black shining surface like those of the Pârśvanâtha temple at Bastihalli near Halebid. The porch has also a fine ceiling panel. This temple was erected in the last quarter of the 12th century. In the west of the *prâkâra* of Akkana-basti is situated the Siddhânta-basti, so called because it once contained all the books bearing on the Jaina *siddhânta*. It has a marble Chaturvimśati-tîrthakara image, about 3 feet high, with Pârśvanâtha standing in the middle and the other Jinas seated



1. INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. FEMALE CHAURI-BEARER TO THE LEFT OF GOMMATESVARA AT SRAVANA BELGOLA



3. FEMALE FIGURE IN SANTINATHA-BASTI AT JINANATHAPURA

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around (see Plate IV, 2). Dânaśâle, another structure situated near the entrance to Akkana-basti, contains a Pancha-paramêshṭhi image, about 3 feet high, the central figure being larger than the two side figures which stand one over the other. The *Pancha-paramêshṭhis* are (1) the Jinas, (2) Siddhas, (3) A'châryas, (4) Upâdhyâyas and (5) Sâdhus. (See Plate I, *b*). There is a solitary I'śvara temple at S'ravaṇa Belgoḷa situated near Akkana-basti. It is a small structure, the *garbhagriha* only being built of stone with a mortar tower over it.

Jaina maṭha.

15. The Jaina maṭha was visited. It is a pretty building with an open courtyard in the middle. There are 3 cells standing in a line and facing west which contain the images that are daily worshipped. In the middle cell the chief image is Chandranâtha, though there are many other brass and marble figures kept in rows. The right cell has amidst other figures an image of Nêminâtha in an artistically executed brass *mandâsana* or pavilion, while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower, Jvâlâmâlini. The walls of the maṭha are decorated with paintings illustrating mostly the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara in Mysore with Krishṇa-Raja-Oḍeyar III seated on the throne, while the one to the left, which has 3 rows, has figures of the Pancha-paramêshṭhis (see last para) at the top, figures of Nêminatha with his Yaksha and Yakshi in the middle, and a figure of the svâmi of the maṭha at the bottom represented as expounding religion to his disciples. On the north wall is pictured Pârśvanâtha's *samavasaraṇa* with a big circle containing curious representations; and the south wall, to the right of the svâmi's room, has portrayed on it scenes from the life of the emperor Bharata. Two panels to the left of the same room and two more on the west wall depict scenes from the life of Nâgakumára. The forest scene in one of the panels on the west wall is particularly good. Three new inscriptions in Tamil and Grantha characters were discovered on three brass images of the maṭha. Inscriptions were also found on three metallic images in the possession of Pandit Dorbali Sastri, Garagaṭṭe Chandraiya and his brother (Plate IV, 1). Further discoveries in the town were 3 epigraphs near Channaṇṇa's pond and 2 on the rock at the back of Bhaṇḍâri-basti.

Manuscripts.

16. While at Sravana Belgola I inspected the libraries of Pandit Dorbali Sastri and one Siddappa. The Pandit has a splendid collection of palm-leaf and paper manuscripts bearing mostly on Jaina literature. The care he is bestowing upon them is very creditable to him indeed. Every palm leaf manuscript is carefully tied up in a silk or lace cloth. A few of them are more than 3 feet long and 6 inches or more in breadth. Many of the works are not printed. Several of them are not found even in the library of the maṭha. Only a few manuscripts were examined, as I could not spare much time for this work. I had, however, a copy made of the Pandit's catalogue to study at leisure. The number of works noted in the catalogue is nearly 500. Siddappa's library contains only a few Kannada works, about 30 in number. A few of these were examined and a list made of the manuscripts.

Jinanathapura temple.

17. The villages that were inspected in the neighbourhood of Sravana Belgola were Jinanâthapura, Haḷe Belgoḷa and Aghalaya, the last belonging to Krishnarajapete Taluk. Jinanâthapura is situated at a distance of about a mile to the north of Sravana Belgola. The S'ántinâtha-basti at this village was briefly noticed in para 25 of my *Report* for 1909. It is a good specimen of Chalukyan architecture, consisting of a *garbhagriha*, a *sukhanâsi* and a *navaranga*. S'ántinátha is a fine figure, about $5\frac{1}{2}$ feet high with *prabhâvale*, flanked by male chauri-bearers. The *navaranga* has 4 elegantly carved pillars adorned with bead work, one of them being in an unfinished condition, and 9 good ceiling panels about $1\frac{1}{2}$ feet deep. There are also 2 well executed niches, facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls (Plate V). The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Manmatha, Môhini, drummers, musicians, dancers, etc. The number of female figures is 40. One of them is shown on Plate IV. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been used to strengthen it. This is the only *basti* that I

have seen with so much ornamentation on the outer walls. It was built at the of the 12th century. The Aregal-basti in the east of the village has a fine s marble figure of Pârśvanâtha, about 5 feet high with *prabhâvaḷe*, canopied b eleven-hooded serpent. At the sides of the open *sukhanâsi* are well ca seated figures, about 2½ feet high, of Dharaṇêndra and Padmávati. The te is very neatly kept. The marble figure was, I am told, presented to the temp a local man about 15 years ago, the original image having suffered mutila The latter, a standing figure, is now lying in the bed of the tank close by, its *koḍe* or triple umbrella being kept near the inscription stone to the right of temple. As usual, the temple has good brass figures representing Chaturvin tîrthakaras or the 24 Jinas, Pancha-paramêshṭhis, Nandîśvara, Navadêvatâh The Nava-dêvatâh or nine deities are the Pancha-paramêshṭhis, (6) Jina-dharr Jaina religion or law, (7) Jinágama or Jaina scriptures, (8) Chaitya or a Jina, ar Chaityálaya or a Jaina temple, (6) being represented by a tree, (7) by a *ṭhavaṇ* or stool for keeping the book in reading, (8) by a Jina figure and (9) by a *maṇṭapa* Plate I, *a*). At Haḷe-Belgoḷa there is a ruined Jaina temple in the Chalukyan

Hale-Belgola temple.

The *garbhagṛiha* has a standing Jina figure, about 2½ high. Against the wall of the open *sukhanâsi* a mutilated standing figure of Pârśvanâtha, about 5 feet high, with a seven-hc canopy and a serpent-coil behind. The central ceiling of the *navaranga*, whi beautifully carved, has figures of the *ashṭadikpâlakas* or regents of the directions, seated on their vehicles with their wives, the middle panel occupied by a standing figure of Pârśvanâtha with a five-hooded canopy, hold bow in the left hand and what looks like a conch-shell in the right. There are two well-carved chauri-bearers, about 5 feet high, lying mutilated in the *navar* together with a seated Jina figure, about 3 feet high, with the head gone. outer doorway shows pretty good work. The outer walls have here and there ters and niches. The plinth is supported by elephants at the corners and places. The Kêśava and I'śvara temples at the place are small structures bui brick. The former has a figure of Kêśava, about 4 feet high, and 2 figur A'ḻvârs or S'rîvaishṇava saints, while the latter has a linga behind which sta figure of Vishṇu, about 3½ feet high. The village must have had several temples at one time as indicated by the outlet of the tank close by which is m built of the architectural members of temples, such as beams, pillars, capitals There is also a Jina figure near a pond in the middle of the village with the he the headless image in the ruined basti lying at its side.

18. The temples at Aghalaya, Krishnarajapete Taluk, were inspected.

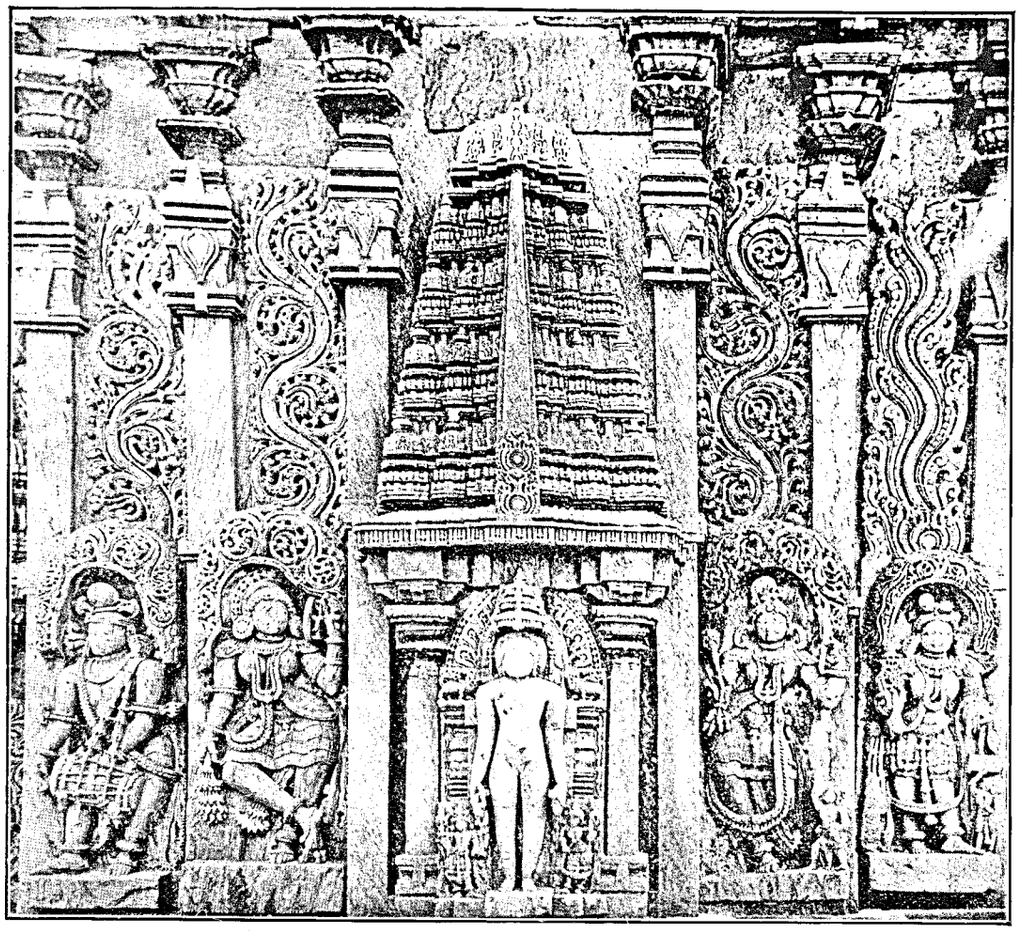
Aghalaya temples.

Mallêśvara temple is an old structure of some arch tural merit, recently renovated. It is rectang about 50' by 25', having 3 cells standing in a line at some interval from each c Each cell has a linga with a Nandi in front and niches at the sides of the *sukh* entrance, the right one having a figure of Gaṇapati and the left, a figu Mahishâsuramardini. The *sukhanâsi* doorways are well executed. The *maṇṭapa*, consisting of 30 *ankaṇas*, has narrow verandas at the inner sides o outer entrance. Between the south and the middle cells is a niche contain figure of Umâmahêśvara. Adjoining the south wall are figures of Sûrya, Sara and Saptamâṭṛikâh, and adjoining the north wall figures of Sûrya with a se hooded canopy, Sarasvati and Vishṇu. All the figures are pretty well carved are about 3 feet high. The images of Sûrya are, as usual, flanked by figures ing bows. In front of the temple is lying a Chaturvimśati-tîrthakara figure w is said to have been unearthed some time back. The Honnâdêvi temple is a mud structure, though the goddess in it is a fine four-handed figure, about 4 high. The image is said to have been brought from Heragu near Hassan. attribute in the right upper hand is a conch; in the left upper, a mace; and in left lower, what looks like an *oḷale* or bivalve shell used for feeding children. attribute in the right lower hand is broken. At the right side of the god is a coiled serpent, and at the left, a head. The pedestal bears the emblem lion. Two inscriptions were discovered at the village, 1 in the Bhairava te and 1 in a field to the west.

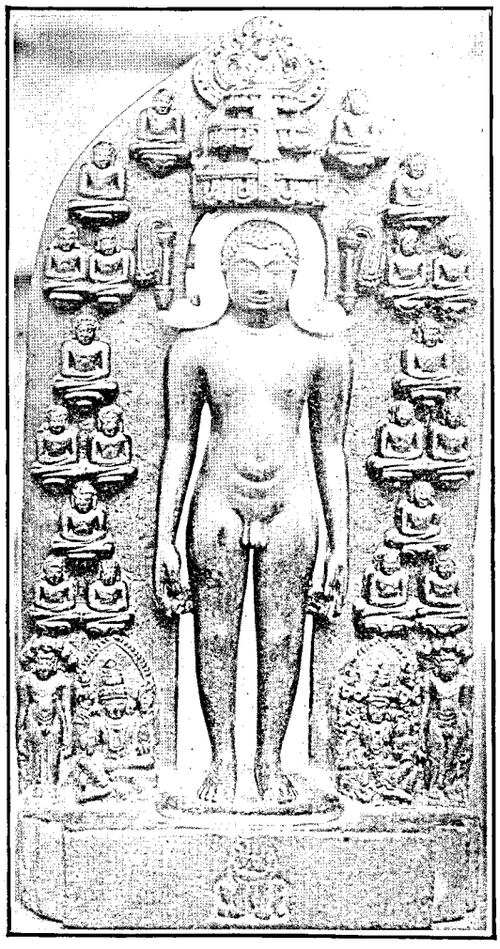
19. From Sravana Belgola I went to Channarâyapaṭṇa, inspecting on way Janivâra, where a new inscription was discov

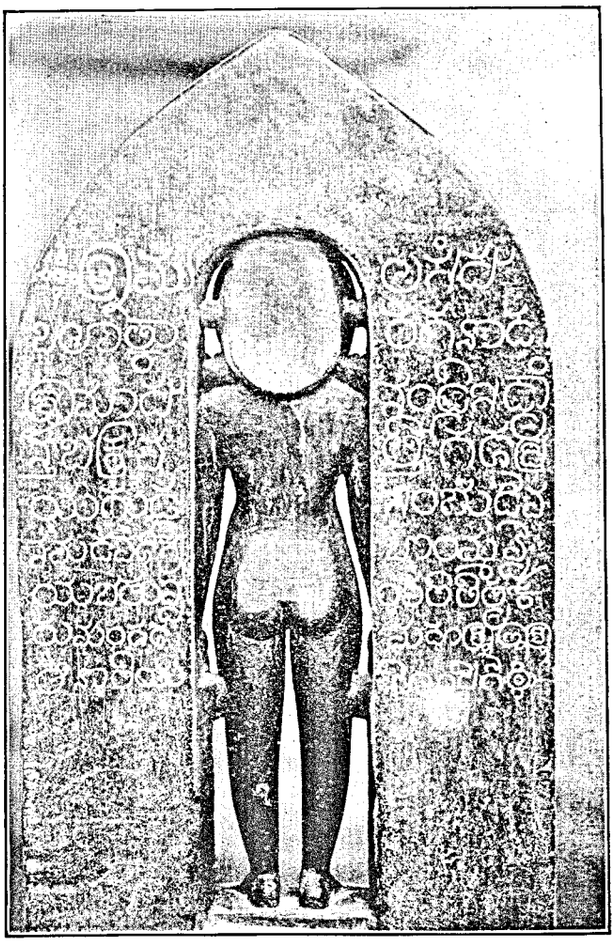
Channarayapatna temples.

The temples at Channarâyapaṭṇa were examined.



1. WEST VIEW OF SANTINATHA-BASTI AT JINANATHAPURA





2. INSCRIBED JINA FIGURE AT SALIGRAMA

Mysore Archæological Survey.]

Kêśava temple is in the Chalukyan style, though the additions made to it in front give it the appearance of a structure in the Dravidian style. Kêśava is a good figure, about 5 feet high. The *sukhanâsi* has a well-carved ceiling panel. To the right of the *sukhanâsi* entrance is a good figure, about 5 feet long, of Ranganâtha with S'rîdêvi and Bhûdêvi at the feet, and to the left a figure of Kâliya-mardana or Krishṇa trampling on the serpent Kâliya, about 4 feet high. The image of Ranganâtha is said to have been brought from a ruined shrine at the entrance to the fort. The *navaranga* has 9 well-carved ceiling panels about 2 feet deep. The outer walls have no sculptures, but only a few pilasters here and there. The tower is covered with plaster. Two inscriptions were found in the temple, one on a vehicle and the other near the Garuḍagamba or pillar with a figure of Garuḍa sculptured on it. EC, 5, Channarâyapaṭṇa 154 is on two different beams built into the front portion of this temple. The beams evidently belonged to some Jaina temple. The first 37 lines of the above inscription are on one beam. They appear to have no connection with the succeeding lines which are incised on the other beam. The characters of the epigraph appear to be of the 10th century. The Chandraśêkhara temple is a plain structure. It has, instead of the usual linga, a fine figure, about 6 feet high with *prabhâvaḷe*, of S'iva with four hands, the right upper holding an axe, the left upper, the antelope, the right lower and the left lower being respectively in the *abhaya* (or fear-removing) and *varada* (or boon-conferring) attitudes. The *utsava-vigraha*, kept in the *sukhanâsi*, is flanked on the right side by Gaṇapati and on the left by Pârvati. There is also a stone figure of Gaṇapati in the *sukhanâsi*. At the sides of the *sukhanâsi* entrance we have, in place of the usual *dvârapâlakas*, two figures, about 5 feet high, with folded hands. The *navaranga* has two cells, the right cell containing a figure of S'iva with four hands, the upper hands holding a trident and a drum and the lower ones hanging down; and the left cell, a two-handed figure, about 5 feet high, of Pârvati, the right hand holding a lotus and the left hand hanging down. There are also in the *navaranga*, facing each other, figures of Vishṇu and Vîrabhadra. The attributes of the latter are a bow, an arrow, a sword and a shield. Below the shield is sculptured a head and at the right side stands as usual a figure of Daksha with folded hands. On the veranda of the Gaṇapati temple to the east of the fort gate is kept a seated male figure with a discus sculptured to its right. It has two hands, the right hand having the forefinger raised like that of Vishvaksêna in Vishṇu temples. But Vishvaksêna is always represented with four hands. The figure probably represents Chaṇḍikêśvara, though the discus casts a doubt on this identification. In the ruined Bommêdêva temple near the tank are two figures, a male and a female, in one panel about 2 feet high. They wear sandals and are richly ornamented. It is not clear whom these represent. The same is the case with two more male figures carved on a panel standing opposite the entrance. One of them has three heads and holds in the right hand what looks like a whip, the left hand being stretched behind the neck of the other figure. The latter holds in the left hand what looks like a book or a bivalve shell and stretches the other hand behind the back of the other. Under a pîpal tree near the outlet of the tank were found good figures of Vâmana and Subrahmaṇya, the latter seated on a peacock with three faces in front. The Oḷagaramma temple has in front of it a lofty *tôraṇagamba* or gateway with carvings and an inscription below. On another small gateway known as *chintâla-kamba* in front of the Basavaṇṇa temple a new inscription was discovered.

Hole-Narsipur temples.

20. The place next visited was Hole-Narsipur. The Lakshmînarasimha temple here is Chalukyan in style, though the front portion is Dravidian with a good *gôpura*. It is a *trikûṭâchala* or three-celled temple, with a figure of Nambinârâyaṇa (see para 21, last year's *Report*) in the cell opposite the entrance, a figure of Lakshmînarasimha in the north cell and a figure of Gôpâla in the south. All the three figures are well carved. As in the Lakshmînarasimha temple at Nuggihalli (para 9 above), all the cells have a *sukhanâsi* and Lakshmînarasimha, though occupying a side cell, is the chief deity. But the outer walls are not ornamented with figures as there; they have only pilasters at intervals. In the *sukhanâsi* of the middle cell are kept metallic figures of Râma, Lakshmaṇa and Sîtâ, which belong to the ruined Raghupati temple. To the left of the *sukhanâsi* entrance of the same cell is a figure of Vishvaksêna and to the right, a figure of Gaṇapati. To the right of the latter again is a figure of Mahishâsuramardini, near which stands with folded hands a

statue, about 2½ feet high, of Venkaṭapa, one of the Pâḷegârs of the place. The *navaranga* has 3 entrances. Only the central ceiling panel is carved, the others being plain. The Garuḍagamba stands to the south-east instead of, as usual, to the east. In the *prâkâra* or enclosure are shrines of the goddess of the temple, known as Prasannakamalâ, a fine seated figure, of A'ṇḍâḷ or Gôdâdêvi, of the A'ḻvârs or S'rîvaishṇava saints, of Râmânujâchârya, of Chakrattâḻvâr, Kûrattâḻvân, Mudaliyâṇḍân, Vêdântadêśika and Periya-Jîyar. Chakrattâḻvâr is a representation of the discus of Vishṇu. Kûrattâḻvân and Mudaliyâṇḍân were the immediate disciples of Râmânujâchârya. Vêdântadêśka and Periya-Jîyar were great S'rîvaishṇava teachers and authors, who flourished in the 13th and 14th centuries. A pillar in what is known as *Koṭâra-maṇṭapa* in the *prâkâra* has a figure of Lakshmappa-Nâyaka, a Pâḷegâr of the place, with a label above it. There is likewise a figure of Kichchaya-Nâyaka, the bearer of the betel-bag of Rangappa-Nâyaka, another Pâḷegâr, to the right of the *navaranga* entrance, also with a label above it. The god Lakshmînarasimha is said to have been worshipped by Vasishṭha. Several new inscriptions were copied in the temple: one on the pedestal of the portrait statue of Venkaṭapa, two on the floor of the *navaranga*, one on the *sukhanâsi* doorway of the Lakshmînarasimha cell, one on the inner wall to the left of the *navaranga* entrance and one above the figure of Kichchaya-Nâyaka. Other discoveries in the *prâkâra* were—3 inscriptions on the inner sides of the jambs of the doorway, one on the doorstep and one on a pillar of the *maṇṭapa* in front, of the Râmânujâchârya shrine; one near the north outer wall of the A'ṇḍâḷ shrine; three on a pillar of the Koṭâra-maṇṭapa; ten in the form of labels on the pedestals of the figures of A'ḻvârs; one to the left of the entrance known as *Svargada-bâgilu* (or heavenly entrance) and one on the wall above it. The inscribed jambs referred to above must have once belonged to a Jaina temple. The Paṭṭâbhirâma temple is a plain building. In the *prâkâra* are cells containing figures of Lakshmînarasimha, Râmânujâchârya, Kâḷiyamardana, Sîtâ, Gaṇapati and Râmabrahmânanda. The last was a great devotee of Râma, who set up the god of the temple in about A. D. 1692 (see EC, 5, Arkalgûḍ 100). The *garbhagriha* has a seated figure of Râma with two hands, the left hand holding a flower with stalk between the thumb and the forefinger, flanked by standing figures of Lakshmaṇa and Sîtâ. In the *sukhanâsi* there are figures of Bharata, S'atrughna and Vishvaksêna. In a cell in the *navaranga* is the *utsava-vigraha* of Rama with four hands, the upper ones holding a discus and a conch and the lower ones, a bow and an arrow—flanked by Lakshmaṇa and Sîtâ, Hanumân standing in front. The image of Râma with four hands is a speciality here. It is stated that as Krishṇa, when born, appeared with four hands to Dêvaki, Râma also appeared with four hands to Kausalyâ; and that this form of Râma is represented here as revealed in a dream to the devotee Râmabrahmânanda. In the *navaranga* of the Nîlakaṇṭhêśvara temple the images of Gaṇapati and Subrahmaṇya are both flanked by figures of Vishṇu. An inscription was found on the *dhvajastambha* or flagstaff and two more on the vessels, of this temple. The O'nkârêśvara temple is said to have once been the Darbâr-hall of the Pâḷegâr Narasimha-Nâyaka. The Nêminâtha-basti appears to be a pretty old structure. The figure of Nêminâtha, which is about 4½ feet high, has no *prabhâvaḷe*. In the *navaranga* there are two cells containing the figures of Brahmadêva and Padmâvati. Among other figures in the *navaranga* are Chandranâtha and Guḷḷakâyajji. Four inscriptions were found here, three on the pedestals of three marble figures and one on the common pedestal of three metallic figures. Further discoveries in the town were: one epigraph in the compound of the Anglo-Vernacular School, one near the pond known as Kalyâṇi, two on the way to the bathing ghât of the Vaiśyas, one in Darôg Venkoba Rao's backyard, one each near the Bippalagaṭṭamma and Paṭṭaladamma shrines, and a copper plate inscription in the possession of a Brahman named Yôgambhaṭṭa. Besides, an examination of the silver vessels and ornaments belonging to the Lakshmînarasimha temple, which are kept in the Taluk Treasury, brought to light more than a dozen inscriptions nearly 100 years old. Four of the ornaments were presents from Satyadharma-tîrtha, a svâmi of the Uttaradi-maṭha, who is said to have been a great scholar and guru to Dewan Purnaiya. It is said that the Mâdhva-maṭha at Hoḷe-Narsipur, which is an imposing structure, was originally the palace of the Pâḷegâr Narasimha-Nâyaka, and that on the invitation of Krishṇa-Râja-Oḍeyar III, the above svâmi, who had been at S'ravaṇûr, came to Hoḷe-Narsipur and took up his residence in this building.

21. After finishing the work in the town, I proceeded to make a thorough survey of the taluk with the guidance of the Amildar. Nearly 50 villages were inspected. A brief account will now be given of the discoveries made, as also of anything noteworthy with regard to the villages surveyed. To the west of Hiri-Beḷuguli, near the dam across the Hêmâvati known as Sûḷekaṭṭe, was discovered a *vîragal* of the time of the Hoysala king Vishṇuvardhana. It refers to a battle between the Châlukyas and the Hoysalas. In front of the Basavaṇṇa temple at the same village is a small shrine containing the figure of a man riding a horse and holding a sword in the left hand. The villagers call it Kuṇṭarâmappa. Such figures are called Râmêdêvaru in other places. The figure in question perhaps represents Rêvanta. Ankanâthapura appears to have once been a place of some historical importance, though it is now a *bêchirâkh* or uninhabited village. The Ankanâthês'vara temple here is an old structure. It appears to have been renovated at some time with the materials of ruined Jaina bastis, as evidenced by the jambs of the doorway, which contain a Jaina inscription, and the pillar in front of the *mahâdvâra* or outer entrance, which stands on a pedestal having rows of small seated Jina figures on all the four sides. The inscription on the jambs mentioned above refers itself to the reign of a Kongâḷva king. Two short inscriptions were found on the doorsteps of the temple; another on the outer beam of the Subrahmaṇya shrine. The beam is unfortunately cut to suit the structure and the letters on it are mostly chiselled out. One more record was discovered on a stone built into the ceiling of the narrow entrance to the temple from the north. This is a Jaina epitaph of about the 10th century. The dome over the *garbhagriha* has the appearance of a powder magazine. To the north-west of the temple is a small shrine dedicated to Subbarâya represented as a seven-hooded serpent. Three beams and two slabs of the ceiling of this shrine are inscribed. Two of the former, though occupying different parts of the structure, contain portions of one and the same inscription. In all there are 4 inscriptions here, all being Jaina epitaphs of about the 10th century. These stones evidently belonged to some Jaina temple. The fort of Ankanâthapura, a huge mud structure, is now in ruins. It is surrounded by the Hêmâvati on all sides except the south where a canal is dug connecting the river on the east and west. This canal was apparently intended to serve as a moat. When the river is in flood, the fort is completely cut off from the surrounding parts. Inside the fort are found the ruins of several temples and a number of mutilated images. The materials of these temples appear to have been removed for the renovation of the Ankanâthêśvara and Subbarâya temples at Ankanâthapura and the Râmânujâchârya shrine in the Lakshminarasimha temple at Hole-Narsipur (para 20). The interior of the fort is covered with fields and strewn over with old bricks. There are also several mounds, one of which was pointed out as representing the palace of the former kings of the place. It is said that coins are occasionally picked up here. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur showed me a copper coin said to have been picked up in this fort. It was similar to Chôḷa coins with a standing human figure on one side and a seated human figure on the other. The kings were apparently feudatories of the Chôḷas. To the south of the Ankanathêśvara temple are some small cave-like structures with narrow stone doorways. People say that these were the cells of some Lingâyat ascetics. Five new records were found near the Râmêśvara temple to the east of Bâgavâḷu; 4 being *vîragals*, and the 5th an inscription of the Hoysala king Vinayâditya. Near the *vîragals* is a small empty shrine in front of which is lying a mutilated figure of Vishṇu. A new epigraph was copied at Malapanhalli near the outlet of the tank. The I'śvara temple at the village is a small neat building with four good pillars and nine carved ceiling panels in the *navaraṅga*. The outer walls have, however, only pilasters at intervals. To the right of the temple is a *mâstikal* (mahâ-sati-kal) containing richly ornamented figures of a man and a woman. Flames are shown, as usual, around the head of the female figure, which stands to the right of the male and holds a *giṇḍi* or small water vessel in the right hand. The male figure holds a weapon in the right hand. *Mâstikals* are memorials of a *sati* or a woman who burned herself on the funeral pyre of her deceased husband. Four epigraphs were discovered on the south outer wall of the Eḷḷêśvara temple at Eḷḷêśapura. The records refer themselves to the reign of the Hoysala king

Villages in Hole-Narsipur Taluk.

Ankanathapura.

Malapanhalli.

Sômeśvara and mention Vijayarâjêndrapura as his capital in the Chôḷa country. The temple is an old one. To the right of the *sukhanâsi* entrance is a figure of Umâmahêśvara seated on Nandi. The front *maṇṭapa*, which is a later addition, has figures of Gaṇapati, Saptamâtrikâh and Sûrya. The last is flanked by female figures armed with bows and shooting in opposite directions. A new inscription was found at each of the villages Channâpura and Jôḍi-Haradanhalli. In a mud shrine at the latter a rough slab sculptured with a discus and a conch, apparently a boundary stone, is the object of worship.

Halekote.

22. The Mâdhavarâya temple at Haḷekôṭe has a good figure of Vishṇu, about 4 feet high. In a niche to the right of the *navaranga* entrance is a standing figure of a man, about 1½ feet high, with folded hands, wearing a robe and a cap-like head-dress. This is said to represent one Mâdhava-dîkshita who built the temple. He is also said to have built the Uḍasalamma temple at the village. From EC, 5, Hole-Narsipur 7, we learn that he received a number of villages from the Vijayanagar king Harihara II in A. D. 1396. The erection of the Mâdhavarâya and Uḍasalamma temples at Hariharapura of the same taluk is also attributed to him. The Mâdhavarâya temple at Hariharapura has likewise a good figure of Vishṇu, about 4 feet high. In the *sukhanâsi* there is a figure of Mahishâsuramardini together with three figures of A'ḻvârs. The *utsava-vigraha* or metallic image in the Uḍasalamma temple here has four hands with a trident, a drum, a sword and a vessel for attributes. A new record was copied at Mâchigoṇḍanhalli. To the south of the village is a *makân* or tomb of a Muhammadan saint named Mardâne Vali. He is said to have been a brother of Mardâne Gaib whose tomb is found near the Kâvêri falls (Ganganachukki) at S'ivanasamudram. A *jâtre* takes place every year near Vali's tomb, at which a large number of Muhammadans collect together. A huge slab, 12' × 15' × 1', standing in a slanting position to the north of the tomb, is said to represent Vali's horse, and a sandal tree lying close by, his cane. The makân is visited by many pilgrims of whom Hindus also form a portion. Muhammadan corpses are brought from long distances for burial near the makân. Mâvinkere, which has a ruined fort, is said to have been the residence of the Pâḷegâr Lakkaṇṇa-Nâyaka. The god in the S'rînivâsa temple here is a fine figure, about 3 feet high, the attribute in the right lower hand being a lotus with stalk. The *sukhanâsi* has 2 figures of A'ḻvârs. Two modern inscriptions were found here—1 on the pedestal of the *utsava-vigraha* and 1 on the *prabhâvaḷe*. The hill to the east of the village is called Mâvinkere-beṭṭa. In a cave on the top a shapeless round stone rising a few inches above the ground level, is worshipped as Ranganâtha, though the inscriptions call it Tiruvengaḷanâtha, which is a synonym of S'rînivâsa. In a niche at the back of Ranganâtha stands a good figure, about 3 feet high, of Kêśava, flanked by consorts; while to the left are 2 figures of A'ḻvârs. On a beam of the front *maṇṭapa* was found a new inscription. In another part of the cave to the left is a figure of Hanumân. Overhanging the cave is a huge boulder, about 20 feet high, in the form of a dome, on which a tower is built. The top of the hill commands a fine view of the surrounding parts. Viewed from below, the temple with its front *maṇṭapa* presents an imposing appearance. In a cave at the foot of the hill is a stone, about 2 feet high, from the top of which minute particles fall in the form of a circle around the bottom. People look upon the fall of particles as a miracle and attribute to them medicinal properties such as curing belly-ache and other diseases. At some distance from this spot is shown a rock on which Mardâne Vali of Mâchigoṇḍanhalli (see above) is said to have prayed, and some marks seen on the rock are believed to be his foot-prints. Three records were discovered at Mûḍalipya, one of them relating to the Kongâḷvas, two each at Hûvinhalli and Dêvarmuddanhalli and one each at Chigalli, Ankavalli, Ankanhalli, Kallubyâḍarhalli, Gangûru and Haradurpura, the last two villages belonging to Arkalgud Taluk. The inscriptions at Hûvinhalli, which are *vîragals*, are fine specimens of their kind. The I'śvara temple at Chigalli is a neat small structure with a good Hoysala crest in front of the tower. At the entrance to Ankavalli stands a fine *mâstikal* containing a male and a female figure, husband and wife, the latter having flames around the head as usual and holding a mirror in the left hand and a *giṇḍi* in the

Machigondanhalli.

Mavinkere.

Ankavalli.

right. In the middle of the village is a small shrine in which the object of worship is an inscribed slab with a discus and a conch sculptured at the top. The shrine is hence known as S'ankhachakrada-guḍi. The slab is constantly smeared with oil and daubed with vermilion. It took us nearly two hours to have it cleaned. The stone had to be heated for removing the oily matter. The Ranganâtha temple at Haradûrpura, which is picturesquely situated on a small hillock, is approached by a flight of fifty steps. The god is exactly like that at Mâvinkere-beṭṭa (see above). Behind the god is kept the *utsava-vigraha* with consorts. The *dvârapâlakas* at the sides of the *sukhanâsi* entrance, which are about 4 feet high, are well executed. In the porch is an elegantly carved *pîṭha* or pedestal, about 3 feet high, known as S'rîchakra. At the bottom it has a big *kûrma* or tortoise, surmounted by the 8 *diggajas* or elephants at the cardinal points, 2 on each side, and 4 serpents at the corners. Above this comes a square having in the four directions 4 seated figures of Vishṇu flanked by consorts. Above this again come representations of the twelve signs of the zodiac surmounted by the *ashṭa-dikpâlakas*. This fine work of art together with the *dvârapâlakas*, is said to be the handiwork of one Halagâchâri of Mysore who, I am told, lived some 80 years ago. To the north-east of Doḍḍa Byâgatavalli is a ruined temple in front of which, in a dilapidated shrine, stands a fine figure of Sûrya, about 4 feet high, with a good *prabhâvaḷe*. Here was discovered an old inscription, dated in S'aka 897. The stone has three countersunk panels: the top one has sun and moon with a conch below; the middle one, a cow and a calf with a circle above the former; and the bottom panel has the inscription. The left side of the stone has also an inscription in the same characters. To the north of the village are two *mâsti-gûḍis* or shrines in which *mâstikals* are worshipped, situated one behind the other. The slabs have as usual a male and a female figure standing side by side. An inscription was found in one of the shrines and another in the paṭêl's house.

Haradurpura.

Doḍḍa Byagatavalli.

23. At Kunche an inscription of Satyavâkya Permâḍi was discovered in front of the Narasimha temple and two more records near the I'śvara temple. The Ganga inscription has at the top an elephant, a cow, a calf and a *kalaśa* or water vessel. The goddess in the Chauḍêśvari temple is a good seated figure, about 3 feet high, with 4 hands, the attributes being a trident, a drum, a sword and a vessel. The pedestal has sculptured on it two heads of Râkshasas at the ends. The Vîrabhadra temple at Tavanidhi has a four-handed figure of Vîrabhadra, about 4 feet high, with a drum, a trident, a sword and a shield for attributes. In the Lakshmîdêvi temple, which belongs to Holeyas, the goddess is a seated figure, about 1½ feet high, holding lotuses in the upper hands. The worship of the linga in the Maḷeyamallêśa temple is supposed to bring down rain on occasions of drought. Behind this temple 3 *vîragals* were found. A new record was also copied at Arekalhosalli, situated close by. At Teranya a long inscription of Vishṇuvardhana was discovered in front of the I'śvara temple. It records the erection of a Vishṇu temple by a subordinate of the king. There are also 2 *vîragals*, mostly worn, at the sides of the entrance to the I'śvara temple. In the *sukhanâsi* of this temple stands a figure of Vishnu, about 5 feet high, which probably belonged to the temple referred to in the long inscription mentioned above. Mâvanûr has a ruined fort. The Kêśava temple here has a figure of Kêśava, about 4½ feet high, with figures of Vishvakséna and some A'ḻvârs in the *navaranga* and a good ceiling panel in the *mukha-maṇṭapa* or front hall. The Mallêśvara temple is a pretty large building with 4 well executed granite pillars in the *navaranga*. Opposite the chief cell is a small shrine with a linga and another to the left with two lingas. There is besides another linga shrine outside the front hall, so that the temple contains in all five lingas. A very fine inscription stone stands to the left of the *navaranga* entrance. Well executed both from a literary and an artistic point of view, the inscription refers itself to the reign of the Hoysala king Narasimha III and records a grant by Lingâyats. To the right of the inscription stone stands a good figure of Bhairava, about 2½ feet high. On a pillar of the *mahâdvâra* is sculptured a pretty big standing male figure

Kunche.

Tavanidhi.

Mavanur.

wearing a *gonḍe* or tuft of hair and holding a staff, which is said to represent the Pâḷegâr of the place who renovated the temple. The Lakshmîdêvi temple at Maḷaḷi is a pretty large structure in the Dravidian style with a *gôpura* in front. The front hall has verandas running round inside and three entrances in the three directions as in Chalukyan temples. Opposite to the temple, near the Garuḍagamba, is a small shrine containing a slab marked with a discus and a conch. It is here that animals are sacrificed to the goddess on Fridays. In a niche near the shrine as well as on a pillar of the hall are a male and a female figure with folded hands, representing perhaps the builder or renovator of the temple and his wife. The *navaranga* has also an entrance in the north which, I hear, is opened only once a year on the day of the *jâtre* at Belur, when lamps are also lighted on the lamp pillar in front of this entrance. The goddess Lakshmîdêvi is also known as Giḍḍamma on account of her short stature, and Maḷaḷiyamma from the name of the village over which she presides. Her *jâtre* takes place a week after the *jâtre* at Belur, and it is said that without an invocation addressed to her the car in the car festival at Belur does not move an inch. With this may be compared the account of Lakshmîdêvi at Karagaḍa near Belur (see *Report* for 1911, para 33). The goddess is a small standing figure, about 1½ feet high, with 4 hands, the upper ones holding a discus and a conch, and the left lower, a mace, the right lower being in the boon-conferring attitude. Anybody would mistake the image for one of Vishṇu but for the size of the breasts, which reveals itself only after a close examination. The *utsava-vigraha* has the same attributes in the upper hands, the lower ones holding a sword and a vessel. Four modern inscriptions were copied in the temple—two above figures on two pillars of the front hall and two on temple ornaments. The *mahâdvâra* has Vaishṇava *dvârapâlakas* at the sides. To the south-east of the village are two I'śvara temples in ruins. One of them has 3 cells surmounted by 3 stone towers and the other a single cell with a similar tower over it. All the towers are ornamented with well executed *kalaśas*.

Maḷaḷi.

24. The Basavêśvara temple at Uddûru is a fine structure in ruins. It has a good porch with a fine ceiling panel. The *navaranga* has 4 well executed pillars and 9 ceiling panels, the latter being flat with rows of lotuses except the central one which is deep. There are also in the *navaranga* a pretty large Nandi and a fine *vîragal* (EC, 5, Hole-Narsipur 17). From the latter we learn that Uddûru was once a place of some historical importance, having been the capital of the Nâḍâḷvas. In a cell in the *navaranga* of the Rudrêśvara temple is a good figure of Vîrabhadra, about 4½ feet high, having for its attributes a trident, a drum, a sword and a shield. The usual sheep-headed Daksha is not, however, found at the side. The Kêśava temple, which appears to be an old structure, has a good image of Kêśava, about 5 feet high, flanked by consorts. A new inscription was discovered at the entrance to the village. At Gubbi a hand-copy, about 50 years old, of a copper plate inscription, recording a grant by the Vijayanagar king Harihara II, was received from Mysore Srikantaiya, a resident of the village. The stone containing EC, 5, Hole-Narsipur 16 has been removed from its original place and set up near the Dêvatamma temple. Two records were found at Niḍavaṇi, 1 near the A'njanêya temple and 1 in a field to the north of the village. The latter, a *vîragal* inscribed in characters of the 10th century, is of some interest as it contains 2 records, 1 in the right half and 1 in the left half, with separate sculptures pertaining to them. The record to the right relates to boar-hunting, while that to the left refers to a cattle raid. The top and middle panels have the same sculptures in both the halves, *viz.*, a seated figure flanked by chauri-bearers and a dancing figure flanked by celestial nymphs. But the bottom panel in the left half shows two men armed with bows fighting with each other, the rescued cattle being represented at the side; while that in the right half shows two boars and two dogs with a man between the boars patting one of them on the back. Such double inscriptions and sculptures on one and the same *vîragal* are rare. The discoveries in other villages were one inscription each at Keregôḍu, Hâragoṇḍanhalli, Lakkûru and Tâtanhalli, and two each at Kuppe, Bidarakka and Môṭanâyakanhalli. In the Dêvîramma

Uddûru.

Niḍuvaṇi.

temple at Bidarakka the goddess, about 1½ feet high, has for her attributes a trident, a drum, a sword and a vessel. The hill near Tirumalapura, known as Ennehole Rangasvâmi-beṭṭa, was visited. A little distance above the foot of the hill is a shrine of Lakshmi, a fine seated figure, about 3 feet high. Another shrine of the goddess, situated at some distance to the east, has a shapeless stone which the people call Haradamma, a corruption of the word Aravindanâyaki. The hill is said to derive its name from Ennehole, a small stream to the north flowing into the Hêmâvati. On the top is situated a temple containing a figure, about 2 feet high, of S'rînivâsa, popularly styled Rangasvâmi. In a shrine in front of the temple are several figures of Hanumân. The hill is rather steep and the top commands an extensive view of the surrounding landscape. Three inscriptions were copied here, 2 on the steps and 1 on a temple vessel.

Tirumalapura.

25. It is satisfactory to note that this survey of the taluk resulted in the discovery of nearly 120 new records in addition to the 19 inscriptions already published in the Hassan volume as the result of the former survey. It has to be mentioned here that the discovery of most of these records was in a great measure due to the intelligent and sympathetic co-operation of the Amildar, Mr. R. Tirunarayana Iyengar, B.A. I wish that other Amildars too took a little interest in the matter. This will greatly facilitate the work of the department and thus indirectly advance historical knowledge.

26. While at Hole-Narsipur I very much wished to examine the manuscripts in the libraries of the Uttaradi-maṭha and of Pârpattegâr Annayyachar. But the work in connection with the inscriptions was so heavy that it was not possible to devote much time to this work. The catalogues of the two libraries were however sent for and examined. The maṭha library contains a large number of manuscripts, mostly on paper, including several duplicate and triplicate copies, of works dealing mostly with religion and philosophy. There are also some works bearing on grammar, rhetoric, medicine, biography, chiefly of Mâdhva gurus, and *sthala-purâṇas* or traditional accounts of holy places. Annayyachar's catalogue, which is much smaller than the maṭha list, has, in addition to manuscripts of a similar character, a few more literary works such as poems, etc. A few rare works from both the lists were noted. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur has a good collection of gold, silver and copper coins numbering in all 495. Among the gold coins was found one of the Hoysala king Vishṇuvardhana with the legend *Noṇambavâḍi-goṇḍa*. The silver ones consisted of the East India Company, Mysore and Hyderabad coins; while the copper pieces, 468 in number, represented Vijayanagar, Mysore, Baroda, Indore, Hyderabad, Cutch, the British and other East India Companies, China, Burma and Sumatra. A smaller collection, consisting of 75 silver and copper coins, in the possession of Mr. B. Singa Iyengar of Hole-Narsipur was also examined. The specimens were found to be mostly similar to those of the other collection.

Manuscripts and coins.

27. Before taking leave of Hole-Narsipur I may add here that I had the honor of meeting H. H. the Maharaja on the 7th of February 1913 when His Highness passed through the place *en route* to Mysore. His Highness was graciously pleased to make enquiries about the places visited and the discoveries made by me.

H. H. the Maharaja.

28. From Hole-Narsipur I went to Sâligrâma, inspecting on the way Muddanhalli and Haḷe Bâchêhalli, at both of which a new inscription was discovered. The Narasimha temple at Sâligrâma is a large structure in the Dravidian style. The god is called Yôga-Narasimha owing to his being seated in the posture of meditation; and the goddess is known as Aravindanâyaki. The images of Kês'ava and Janârdana, which were enshrined in temples now in ruins, are also kept here. Judging from what is left of the Kês'ava temple, it appears to have been a neat structure. Not a vestige is, however, left of the other temple. The god Narasimha is said to have been worshipped by Gautama. A pond in front of the temple is known as Gautama-tîrtha. The sage is said to have performed a sacrifice in the village, a part of a field to the south of the temple being pointed out as having been the *yajña-kuṇḍa* or hole for receiving sacrificial fire. It appears that Smârta Brahmans

Saligrama temples.

occasionally remove handfuls of earth from this spot in the belief that they are sacred ashes of the *yajña-kuṇḍa*. Tradition has it that the place was originally called S'âlipura; that, subsequently, owing to the misrule of one of the kings, it was known as Avichârapura; and that Râmânujâchârya renamed it Sâligrâma. An inscribed metallic image of Satyabhâmâ (Plate VII, 2), kept in the Narasimha temple, is said to have been found in the Gautama-tîrtha some years ago. The inscription tells us that the image was presented to the Prasannakrishṇa-svâmi temple at Mysore by Krishṇa-Râja-Oḍeyar III. It is not clear how the image found its way into this pond. The Narasimha temple has a shrine of Râmânujâchârya with a figure of Kûrattâḻvân, his favorite disciple, at the entrance. There are also figures of all the A'ḻvârs. The car festival is celebrated on the anniversary of the birthday of Râmânujâchârya, his image also being taken out in the car. Three more records were copied in the temple: 1 on the doorstep of the *navaranga* entrance, 1 in the *prâkâra* and 1 on a bell. The Râmânujâchârya temple is a pretty large structure including several small shrines within a battlemented stone *prâkâra*, the object of worship being the foot-prints of Râmânujâchârya on a high pedestal which has figures of eight of his disciples sculptured all round. In front of the temple is what is known as the *S'rîpâdatîrthakoḷa*, *i.e.*, the pond containing water in which the feet of Râmânujâchârya were once washed, under lock and key, with the standing figure of what looks like a *sannyâsi* at the right side of the entrance. This figure is said to represent Vaḍuganambi, a resident of the place who became a devoted disciple of Râmânujâchârya. It was at his prayer that the foot-prints and *S'rîpâda-tîrtha* were granted by the guru. A worn inscription in characters of the 12th century discovered on the door-lintel may be looked upon as an important find, as it appears to confirm the traditional account of Râmânujâchârya's visit to the place. It refers to the maṭha at Srirangam and names three persons who were the disciples and companions of Râmânujâchârya. Among the shrines in the enclosure are one of Vaḍuganambi and one of Mudaliyâṇḍân. The latter was a nephew and disciple of Râmânujâchârya. The Jyôtirmayêśvara temple, which is in ruins, is a good structure in the Chalukyan style. It is also known as the Ankanâthêśvara or the Paṇabina I'śvara, the latter name being derived from its proximity to a bridge (*paṇabu*) over a canal running close by. The *navaranga* has four good pillars and nine good ceiling panels. The doorway of the *navaranga* entrance, which is well carved, is flanked by elegantly executed *dvârapâlakas*, chauri-bearers and figures of Bhairava, Vîrabhadra, etc. A new inscription was discovered to the right of the temple. There are two Jaina temples in the village, one in the fort and the other in the *pêṭe* (or street of shops outside the fort), both dedicated to Anantanâtha. The former is an old basti, while the latter is a modern structure erected some 40 years ago. In the fort temple the figure of Anantanâtha has an inscription on the pedestal, but the letters are mostly worn. There is also here a Chaturviṁśati-tîrthakara image with an old inscription on the back (Plate V, 2). The group of Jina figures in this basti has a grand appearance (Plate I). A few inscriptions were also found on the pedestals of images and on bells in the new temple. At some distance to the east of the village is a rock known as Gurugaḻare (or the guru's rock) on which two feet are sculptured. The S'rîvaishṇavas believe that these represent the feet of Râmânujâchârya, who is supposed to have stood on the rock looking in the direction of Toṇṇûr near Melkote; while the Jainas assert that they represent the feet of one of their own gurus. The foot-prints are devoutly worshipped by the Jainas, especially on marriage and other festive occasions. To the north of the foot-prints is an inscription, about 200 years old, which informs us that they represent the feet of a Jaina guru named S'rêyôbhadra. There are two other rocks close by on one of which are carved two serpents, while the other has a white streak resembling a snake. S'rîvaishṇava tradition has it that in response to a prayer by a few unconverted Jainas of Toṇṇûr that they may be favored with a symbol of Râmânujâchârya for worship, the latter told them that he had left his symbol, a serpent, he being an incarnation of A'di-êsha or king of serpents, along with the impress of his feet at Sâligrâma, which they might worship. The statement is supposed to refer to the foot-prints and serpents on these rocks. In this connection it is interesting to know that only a few years ago there was a quarrel among the Jainas themselves as to whose feet the foot-prints represented, one party stating that they were Râmânujâchârya's, the other asserting that they were some Jaina guru's. This clearly shows that some of the Jainas themselves believe or believed

that the foot-prints were Râmânujâchârya's. By the side of this rock is a nameless tree whose leaves are said to act as a charm in removing ague and other ailments. The tree is simply called Kaṭṭepuradaiyana-maddu, *i.e.*, Kaṭṭepuradaiya's medicine. At some distance to the north is another rock known as Haḷe-gurugaḷare (or the old guru's rock) which has also two feet sculptured on it with some ornamentation. The Jainas do not worship these foot-prints. According to the S'rîvaishṇavas they represent the feet of Mudaliyâṇḍân. There is an inscription to the east of the foot-prints, but it does not give any information about them. A word may be added here about the Sattikal Hanumân worshipped in the village. Sattikal, a corruption of Chhatrikal, means literally an umbrella-stone and is applied to a particular boulder in the village which overhangs another, sheltering it like an umbrella. It is said that the lower boulder split of itself some years ago with a loud noise like that of thunder and that a figure of Hanumân manifested itself at the partition. The cleft is said to be widening year after year revealing more and more of the form of Hanumân. All the people except the Holeyas worship the image. Other records discovered in the village were 2 epigraphs of about the 11th century in Papegauda's field to the west and 1 of about the same period, but mostly worn, near Lakshmipataiya's field, to the right of the foot-path leading to Chunchankatte to the south.

Chunchankatte.

29. I then proceeded to Chunchankaṭṭe. The Râma temple on the bank of the Kâvêri has figures of Râma, Lakshmaṇa and Sîtâ. The *dvârapâlakas* at the sides of the *sukhanâsi* entrance, which are about 4 feet high, are beautifully carved. An inscription on one of them tells us that they were presented to the temple by a woman. A fine Nâga stone is set up in a niche in the *prâkâra*. A few modern inscriptions were found on the bells, doorways and vehicles, as also one to the right of the flight of steps leading to the temple. The place is said to have once been the hermitage of the sage Triṇabindu. According to the *sthala-purâṇa* a Brâhman couple named Chuncha and Chunchi who, owing to the sin of having bathed in oil on a new-moon day, became a hunter and a huntress in the next birth, came to this place and begged of Triṇabindu to advise them as to the way in which they could procure salvation. Thereupon the sage told them that Râma would visit the place in the course of his wanderings and that if they served him with devotion their desire would surely be fulfilled. Accordingly, they served Râma with all their heart and became the objects of divine grace. Their figures are kept in a niche to the right of the entrance and sacred food, after being offered to the god, is offered to them also every day. The *utsava-vigraha* of the temple which is kept in a shrine at Yedatore for safety, is brought here during the annual festival. A *jâtre* on a large scale, lasting for several days, takes place here every year, at which several thousands of people collect together and excellent cattle are brought for sale. A narrow gorge in the bed of the river to the north of the temple is known as Dhanushkôṭi (or the end of the bow). Tradition has it that, in order to procure water for Sîtâ's bath, Lakshmaṇa, at the command of Râma, struck the ground with the end of his bow, whereupon water gushed out of the spot and flowed. Here the river falls in a succession of pretty cascades. Portions of the fall show white and yellow colors, which are supposed to be due to Sîtâ having used soapnut and turmeric while bathing. A depression in the rock near the fall is called *Sîte-bachchalu* or the drain of Sîtâ's bath, and here the villagers who do service in the temple have the privilege of catching fish during some months in the year. They catch a large quantity and, setting apart a portion for charity, divide the rest among themselves and drive a profitable trade. The inhabitants of about 30 villages around enjoy this privilege. There is also an inscription here (EC, 4, Yedatore 12) which curses the man who takes away all the fish caught by him without devoting some for charity. Unlike in other places there is no Hanumân in the Râma temple, but there is one in a shrine at some distance from it. The reason given for this is that on Râma directing Lakshmaṇa, instead of his devoted servant Hanumân, to procure water for Sîtâ's bath, Hanumân, in a sudden fit of anger, left Râma's presence and, being seated on the spot where his shrine now stands, began to shed tears. An annual festival is held with the object of appeasing the anger of Hanumân.

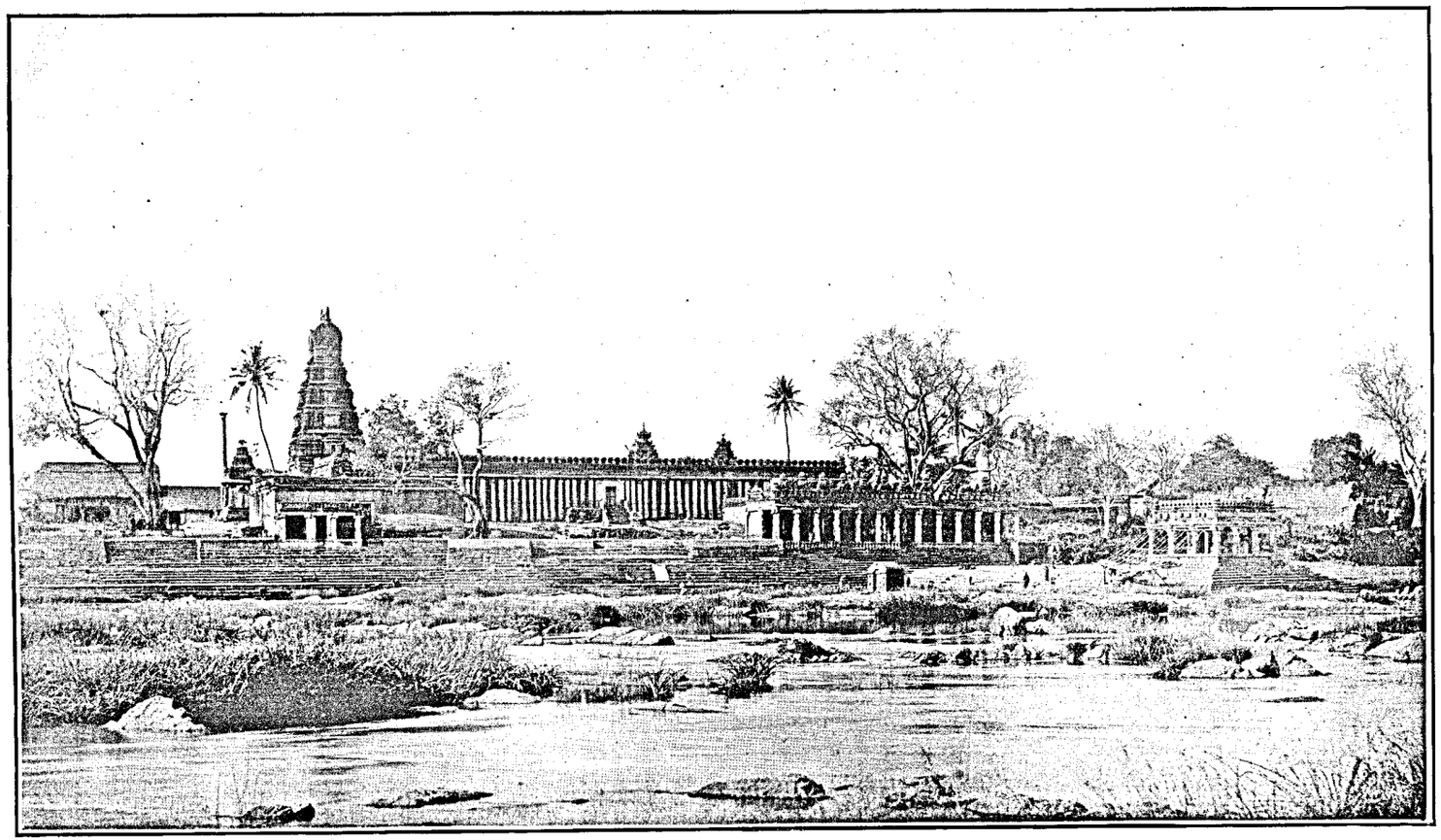
30. The next place inspected was Chikka Hanasôge. The Chennigarâya temple has a good figure, about 6 feet high, of Kêśava with only 2 hands which are in the *varada* (boon-conferring, and *abhaya* (fear-removing) attitudes, the right leg being a little raised and bent. This figure is rather peculiar. The A'dinâtha-basti is a fine three-celled temple in the Châlukyan style. A peculiar feature in the plan of the temple is that in place of the usual *sukhanâsi* each cell has a *navaranga* with 4 pillars opening into the front hall. The chief cell, which faces east, has a seated figure of A'dinâtha, about 5 feet high with pedestal and *prabhâvaḷe*, flanked by male chauri-bearers, all carved in one panel; the south cell, a similar figure of S'ântinâtha; and the north cell, a figure of Chandranâtha without chauri-bearers and *prabhâvaḷe*, about 3 feet high. It is fortunate that, though the temple is in ruins, the images have not suffered mutilation. All the doorways are elegantly carved, that of the north cell being the finest. The lintels of all the doorways are inscribed in beautiful Kannada characters. Five new inscriptions were found in the temple. Judging from these and other already published records, the place appears to have once been an important flourishing Jaina settlement, though there is not a single Jaina now living either in it or its neighbourhood. It had at one time 64 bastis, and tradition attributes the setting up of some Jinas to Râma. Near the Kôḍi-Râmêśvara temple on the bund of the tank were found three *vîragals* built into the bund.

Chikka Hanasoge temples.

31. The temples at Yeḍatore, the place visited next, were examined. The Arkêśvara temple is a large building in the Dravidian style, situated on the bank of the Kâvêri, with a good *gôpura*, a lofty *dîpa-stambha* or lamp-pillar and a fine *maṇṭapa* in front (Plate VI). The enclosure has cells all round enshrining lingas with, in some cases, labels on the door-lintels giving their names and the names of the individuals who set them up, though, as a general rule, the lingas occupy only the west cells. Arkêśvara is said to have been worshipped by the sun. The *utsava-vigraha* is a fine figure, about 3 feet high (Plate VII, 4). The goddess of the temple, about 3½ feet high, is known as Mînâkshi. In her shrine is kept a metallic S'rîchakra carved with a *kûrma*, *diggajas*, etc., similar to the stone S'rîchakra in front of the Ranganâtha temple at Haradûrpura (para 22). There is also a shrine containing a figure of Vishṇu named Kalimâdhava. In the *prâkâra* the last cell on the north side has a seated figure, about 2 feet high, of Sûryanârâyaṇa with a large nimbus at the back and 4 hands with peculiar attributes, the left upper hand holding a lotus, the right upper, something that looks like an axe, the lower hands being in the *varada* and *abhaya* attitudes. A few modern inscriptions were found on the temple vessels and the jewels kept in the Taluk Treasury. The bathing ghât to the north of the temple is a fine structure in the shape of a paved platform extending into the river with steps on both sides and a *maṇṭapa* at the end. The entrance into the ghât has verandas on both sides. In the Venkaṭaramaṇasvâmi temple is kept the *utsava-vigraha* of the Râma temple at Chunchankaṭṭe (para 29), and hence this temple is also known as the Râma temple. The *utsava-vigraha* of the Nârâyaṇa temple, which is in a dilapidated condition, is also kept here, together with the stone images of Krishṇa and Rukmiṇi of the temple at Chandigâl, a village close by. The mosque at Yedatore is an imposing structure with tall minarets and ornamental work in mortar. A new Tamil inscription was discovered in one Ramanna's house. Of the villages surveyed around Yedatore, Hampâpura and Tippûr gave us two records each, and Nâraṇâpura, Kâṭanâḷu and Chîranhalli one record each. Another village inspected was Varâhanâthakallahalli, which belongs to Krishnarajpete Taluk. The village has a small temple dedicated to the god Lakshmîvarâha, the Boar incarnation of Vishnu with Lakshmi seated on the lap. The image is well carved and appears to be the largest of its kind in the Province, being about 6 feet high, seated on a lofty pedestal, which is about 5 feet high. To reach the upper portion of the image the *archak* has to stand on a plank placed on the tops of two stone pillars fixed at the sides of the god a little to the front. The temple has lofty doorways. The god is said to have been worshipped by Gautama and the village is hence known as Gautama-kshêtra. The latter is situated on the bank of the Hêmâvati, which here flows to the west, and this circumstance is supposed to add considerably to the sanctity of the place

Yedatore.

Varahanathakallahalli.



ARKESVARA TEMPLE AT YEDATORE

Mysore Archæological Survey.]

The stone containing EC, 4, Krishnarajapete 40 is lying in front of the temple. It has at the top a human figure with the head of a *gaṇḍa-bhêruṇḍa* or double-headed eagle and a lion seated in front. There are also sculptured to the right a *kalaśa* or water-vessel and a lampstand. The village once formed an endowment of the Nârâyaṇasvâmi temple at Melkote (see *Report* for 1907, para 42), but now belongs to the Parakâla-svâmi, who owns a maṭha here which has, however, gone to complete ruin.

Hunsur.

32. From Yadatore I went to Hunsur. It is strange that Hunsur does not possess a single temple of any kind. The materials of one of the ruined temples in the Ratnâpura fort have recently been removed to Hunsur with the object of building a new temple. Judging from the materials, the temple of which they formed parts must have been a good structure. An inscribed pillar among them contains EC, 4, Hunsur 140. A *linga* removed from the above fort is now kept in a shed on the bank of the Lakshmaṇatîrtha, as also a figure of Lakshmînarasimha in another shed opposite to it. It is proposed to erect with the above materials temples for housing these gods. Owing to the absence of temples and the presence of very few Brahmans in the place, Hunsur has sometimes been called in ridicule *Môchikshêtra, i.e.*, the holy place of shoemakers, as these formed a large portion of the population when a tannery was being maintained here by the Madras Commissariat. The places visited in the taluk were Tarikallu, Dharmâpura, the Ratnâpura fort and Beṭṭadapura. Near Tarikallu is situated the Kâśilinga temple, a large structure in the Dravidian style, now in ruins, with verandas all round surmounted by parapets adorned with fine stucco work. The *dvâravâlakas*, which are placed in stucco niches, have one of their legs raised and their bodies turned to the side as in some of the temples of Southern India in which worship is carried on according to the Vaikhânasâgama. On a pillar of the front hall is sculptured a richly ornamented male figure with folded hands, about 4 feet high, representing perhaps the Pâḷegâr who built the temple. To the right of the temple is a ruined shrine of Vishṇu with well-carved *dvârapâlakas*, about 5½ feet high. These together with the figure of Vishṇu are lying mutilated on the ground. On a mound to the south, which seems to represent the site of another temple, stands the stone containing E C, 4, Hunsur 139. The way to Tarikallu passes through a jungle for a distance of about 7 miles from Hunsur. At a little distance from Tarikallu is what is known as Jamâlamma's Darga, containing the tomb of a Muhammadan woman named Jamâl Bî. The Darga is situated right in the middle of the jungle. It appears that many Muhammadans from the surrounding parts collect together here for the annual *uras* or festival and that they, as a rule, take this opportunity to mutilate whatever figures they come across in the ruined temples in the neighbourhood. The Ratnâpura fort is now overgrown with jungle and infested by wild beasts. A foot-path to the south of the Darga leads to it. The fort is a mud structure and it appears that the Nallûr channel once supplied water to its moat. I was able to approach with some difficulty three ruined temples in the fort. There may be several more overgrown with thick jungle and consequently unapproachable. Two of the temples show good work. In front of one of them is a modern structure enshrining a tall figure, about 6½ feet high, of Hanumân. A new inscription was found here. When I was examining a ruined I'śvara temple along with the Amildar and several others, a tiger rushed through the jungle very close to us and caused some excitement. The vandalism of the Muhammadans is in evidence in every one of the temples here. Tradition has it that Ratnaśêkhararâya and Sômaśêkhararâya were the rulers of Ratnâpura, that one of their virgin daughters became pregnant on seeing an ascetic named Râmajôgi and that the latter, though innocent, was put to death by impalement. It is said that the wooden stake on which the ascetic was impaled is now an object of worship in Haḷḷadakoppalu, a village close by. Dharmâpura has a fine small temple in the Chalukyan style dedicated to the god Kêśava. There are well-carved *dvârapâlakas* at the sides of the *sukhanâsi* doorway, whose lintel has in the middle a dancing figure of Lakshmi with 6 hands—the upper two holding lotuses, the middle ones being in the *abhaya* and *varada* attitudes, the attributes in the lower hands not being clear—flanked by female chauri-bearers and *makaras* with Varuṇa seated on them. The figure of Kêśava, about 6 feet high, is well executed. A fine inscription stone con-

Tarikallu.

Ratnapura fort.

Dharmapura.

taining EC, 4, Hunsur 137, stands in the *nararanga* to the right. The outer walls have only a few images here and there besides the usual turrets and pilasters. The outer doorway shows pretty good work.

Bettadapura.

33. The conical hill near Beṭṭadapura has a temple of Mallikârjuna on the top, which is reached by a flight of nearly 2,000 steps. At the foot of the hill there are several *maṇṭapas* and *tôraṇa-gambas* or gateways. The gateway at the beginning of the flight of steps has a tower built over it. It has two inscribed big elephants at the sides, as also two small shrines opposite to each other, one of them containing a good figure of Mahishâsuramardini and the other a figure of Bhairava. Inside the gateway stands to the right a male figure with folded hands in front of which are two foot-prints on a high ornamental pedestal. Opposite to it at some distance stands another gateway built of very huge rough pillars with a pretty *maṇṭapa* containing a Nandi to the west. There is also another fine gateway to the north ornamented with 3 *kalaśas* and bearing an inscription. From the foot of the hill to the top there are several gateways and *maṇṭapas* at short intervals. Inscriptions were found on a few of the gateways. The *maṇṭapas* have Nandis seated on short pillars on both sides of the passage. The Nandis in one of the *maṇṭapas* some distance above the towered gateway, which are known as *Diṇḍalagaṭṭe-basava*, are special objects of worship. When cattle stray away, the villagers make vows to the Nandis that they would anoint them with curds if the cattle return home safe. About half way up the hill is a cave to the right with an overhanging big boulder known as Madavaṇigana-baṇḍe (the bridegroom's boulder). A fine echo proceeds from the cave so that whatever is spoken to it is clearly repeated. Further up is Vyâsa-tîrtha to the left and Takshaka-tîrtha to the right. At the former are lying numbers of dressed pillars, beams, capitals, etc., apparently intended for some big structure. At the latter people occasionally set up Nâga stones. Close at hand to the left is a *maṇṭapa* known as Sankrânti-maṇṭapa with a level wide road in front on which the cars of the god and the goddess once used to be drawn. Vyâsa-tîrtha is also known as Nârada-tîrtha. Here are sculptured on a rock figures of Nârada and his vîṇâ (or lute). According to the *Sthala-purâṇa* the lute of Nârada, which became fixed on the rock, was at his prayer given back to him by the god on the hill. The god was hence known as Viṇârpaṇêśvara in the Krita-yuga. In the Trêtâ-yuga he was worshipped by Nâgârjuna, in the Dvâpara-yuga by Purusha-mriga (or a quadruped with a human face) and the lightning, and in the Kali-yuga by Kâmadhênu or the cow of plenty. These details are graphically represented on a fine slab built into the outer wall of the temple, which contains the inscription E C, 4, Hunsur 42. The slab is divided into four horizontal panels, each of which has a linga with a Nandi in front. The first three panels have to the right a four-handed standing figure, a two-handed seated figure and a Purusha-mriga respectively, while the fourth has a fine large figure of a cow represented as dropping milk on and licking the linga. At the bottom of the slab is sculptured a standing figure of a man with folded hands, representing perhaps the Gangâdharaiya of the inscription. The hill is called Bhûtaparvata or Vijayâchala. The temple, though large, is a low structure, not visible from below. In the *navaranga* are kept figures of Nâgârjuna, Purusha-mriga, etc. There is also in a dark corner to the left of the *navaranga* entrance, a magnificent portrait statue, about 4 feet high, said to represent the Pâḷegâr of Kuḍukûru, who renovated the temple. The statue is elegantly carved and richly ornamented. It stands with a bowed head and folded hands, wearing earrings and a crown. The mustaches are beautifully shown. So are the fringes of the loin cloth. Opposite to the linga is a fine perforated window with figures of animals at the bottom. In front of the temple at some distance is a Nandi seated on a pillar on a lofty rock. This is known as Mûḍala-kamari-basava (Nandi on the eastern cliff). There is also a similar one to the north. These Nandis are visible from below. Tradition has it that a Gandharva, who announced the death of Bhîshma in the Mahâbhârata war, was cursed to become a lightning, and, at his prayer, advised to worship Mallikârjuna so that he might be relieved of the effects of the curse. It is believed that the lightning worships the god once in 2 or 3 years. It is said that on such occasions the ground quakes, the lamps are extinguished, cobwebs and particles of dust and dirt drop from the ceiling and the flowers and leaves on the linga are charred. May all this be the result of some slight earthquake or volcanic disturbance? After this *siḍilu-pûje* (lightning worship) as it is called, a *śânti* or purificatory ceremony is performed, to meet the expenses

of which a grant of about Rs. 20 is, I hear, made by the Muzrai Department. The goddess of the temple, about 4 feet high, is known as Bhramarâmbikâ. The images of Tâṇḍavêśvara and his consort have labels on the pedestals stating that they were presents from Kaḷale Nanjarâja. The *utsava-vigraha* with its consort is kept in a temple in the village. The bell on which EC, 4, Hunsur 39, dated 1590, was inscribed has recently been recast owing to breakage and engraved with a modern inscription of 1899. A few modern inscriptions were found on the vehicles and bells of the temple. There is also another *tîrtha* on the hill known as S'achî-tîrtha. The top of the hill commands an extensive view of the surrounding country. The Râma temple in the village seems to be a modern structure. The images in it are said to have been found in a pond. A new inscription was found in a field to the south of the village.

Heggaddevankote.

34. The place next visited was Heggaḍadêvankôṭe. It was once fortified, the lofty fort wall with mud battlements being visible in some places. The site on which the Forest office now stands is said to represent the spot on which the palace of the Pâḷegâr of the place once stood. I was also told that the figure of Chandranâtha, now kept in the Taluk office, was unearthed on the site of the Overseer's Lodge. From this it may perhaps be inferred that there was once a basti there, though in close proximity to the Varadarâjasvâmi temple. The latter is a large structure in the Dravidian style with a lofty *mahâdvâra*. The figure of Varadarâja, about 4 feet high, is pretty well carved. The *sukhanâsi*, the shrine of the goddess and the outer walls are decorated in different colors. In the *navaranga* are kept several figures of A'ḻvârs. The goddess of the temple is a seated figure with a bowed head as at Melkote. The outer walls of the *garbhagriha* and *sukhanâsi* have pilasters and niches at intervals. Two of the pilasters on the north and south are elegantly executed, each being surmounted by a pavilion containing figures of animals. The gilt *kalaśa* or knob of the temple umbrella has an inscription in inverted characters which has to be read with the help of a mirror. It bears the date S'aka 820, though the characters are pretty modern, and says that the *kalaśa* was presented by Heggoḍe, the Pâḷegâr. An inscription was also found on one of the temple cups. A big brass waving lamp in nine tiers kept in the temple is a noteworthy article of good workmanship. The A'njanêya temple has a vigorous figure of Hanumân facing to the left. It is said that above the left thigh of the image a reddish fluid oozes out and that a piece of cloth kept there for a few days is colored red. A new inscription was discovered at the entrance to the temple. The Vârâhi temple is a tiled building with a small stone post for the object of worship. By proper dressing and decoration the post is made to look like a goddess. Near the post stands a figure of Bhairava. Two modern inscriptions were found on two silver cups belonging to this temple.

Villages in Heggaddevankote Taluk.

35. The villages that were inspected in Heggaḍadevankôṭe Taluk were Aṇṇaru, *bêchirâkh* Dôrahalli, Hairige, Maṭakere, Beḷtûr, Bidarhalli, Uyyamballi, Kittûr, Sargur, Kottâgâla, Sâgare and *bêchirâkh* Basavankôṭe. A Tamil inscription was found at Aṇṇâru, another at Maṭakere, a copper plate inscription at Sâgare, 3 Kannada inscriptions at Hairige, and one each at Uyyamballi, Sargur and *bêchirâkh* Basavankôṭe. The Râmêśvara temple at Maṭakere is a pretty large structure situated at the junction of the Târakâ and the Kapilâ. Among the linga cells on the west in the *prâkâra* of this temple is a cell containing a figure, about 4 feet high, of S'ankaranârâyaṇa with four hands, the right upper holding an axe and the antelope, the left upper a discus and a conch, and the left lower a lotus and a mace, the right lower being in the *abhaya* attitude. The goddess of the temple is a fine figure, about 4 feet high, with 4 hands. The *navaraṇga* has a fine figure of Gaṇêśa with eight hands, a figure of Sûrya flanked as usual by female figures armed with bows and arrows, a figure of Chandra and a seated four-handed figure of Durgâ, about 2 feet high, with matted hair, having for her attributes a trident, a drum, a sword and a cup or skull, and for her emblems a he-baffalo and a lion sculptured on the pedestal. There is also another figure of Durgâ adorned with a crown, much superior to the other in execution. One more figure which deserves notice is a seated female figure, about 1½ feet high, with 3 heads and 4

Maṭakere.

hands, the upper hands holding lotuses and the lower ones what look like cups. It is said that about 80 years ago a Drâviḍa ascetic, versed in *yôga*, took up his abode in the temple and had it renovated. A ruined cell is pointed out as the place where he engaged himself in meditation. It is also stated that he lost his yogic powers as soon as he became a married man in obedience to the wish of some worldly men. The Sômêśvara temple, a small structure, is situated right in the middle of the Kapilâ. The water being very deep here, the shrine is unapproachable except by swimming or on rafts. Consequently the god is worshipped only once a year. Tradition says that Râma set up this linga. The story of Hanumân and Agastya related in connection with the Agastyêśvara temple at Tirumakûḍalu (see last year's *Report*, para 30) is also repeated here. To conciliate the enraged Hanumân, Râma is said to have set up the linga brought by him as Râmêśvara and given it a prominent position, saying "Let your linga be in front and mine at the back" (*ninnadu mundâgirali, nannadu hindâgirali*). Close at hand is a ford called Sîtâdêvi-kaḍa, where Sîtâ is said to have bathed. Here also we have the story, as at Chunchankaṭṭe (see para 29 above), of the waters of the river being in places oily, white and yellow owing to Sîta having used oil, soapnut and turmeric while bathing. Beltûr is a place of considerable antiquity as indicated by the inscriptions, EC, 4, Heggaddevankote 16 and 17, of Râjêndra-Chôḷa. The Bâṇêśvara temple, in which the above inscriptions along with several others are found, is an ancient structure now gone to complete ruin. Near the linga stands a mutilated figure of S'ankaranârâyaṇa similar to the one at Maṭakere. The Lakshmînarasimha temple is a plain structure. It is worthy of note that the *utsava-vigraha* of this temple is also a lion-faced god with Lakshmi on the lap. The Kapilâ flows to the west at this village, which circumstance is supposed to add to its sanctity (see para 31 above). A few modern inscriptions were found on the bells and vessels of the Lakshmînarasimha temple.

Beltur.

Kittûr was a place of considerable importance at one time, having been the capital of the Punnâḍ Râjas. It is called Kîrtipura or Kîrtinagara in the inscriptions. The old town was situated to the north and west of the present village. Portions of the old fort wall and moat can be traced here and there. The site is now covered with fields. Brickbats are scattered all over the place. It appears that some years ago brick structures were met with while ploughing the fields and that the bricks were all removed and utilised for building purposes. Several of the houses in the village are built of these old bricks. According to tradition a city called Singâpaṭṭaṇa once stood on the site. About 25 families of Drâviḍa Brahmans (Vaḍamas) live in Kittur. They own lands and say that their ancestors came and settled here centuries ago. It would be interesting to find out when and why these Tamilian Brahmans migrated to the Kannada country and made this village their home. Kittur is now a *sarvamânya* village belonging to the family of Aliya Lingaraja Urs. The Râmêśvara temple in the village is said to have been renovated by Kempadêvâjamma, mother of the above Urs. Some of the temple ornaments bear inscriptions stating that they were presented by him. Besides the figures of Sûrya and Chandra, the *navaranga* has a seated figure of Bhairava; a horse-faced figure of Bhṛingi, holding a staff in the right hand, the attribute in the left hand not being clear; a figure of Mahishâsuramardini, about $3\frac{1}{2}$ feet high, standing on the head of a he-buffalo, with 4 hands, three of which hold a discus, a conch and a lotus, while the fourth hangs by the side; and a seated figure, about $1\frac{1}{2}$ feet high, of Annapûrṇâ, holding in her two hands a cup and a ladle, the latter resting across the thighs. The *dvârapâlakas* at the south entrance, which are about $5\frac{1}{2}$ feet high, are curious figures with only two hands, one of them resting on the mace and the other raised with the fingers spread out, and with their feet and bodies turned to the side. In a separate shrine is kept a figure of Lakshmînârâyaṇa with consorts. A modern inscription was found on a pillar of the south entrance. The stone containing the inscription, EC, 4, Heggaddevankote 56, is now lying near a hedge to the left of the temple. The Pârśvanâtha-basti, though now a tiled structure, is an old shrine, as evidenced by the inscription, newly discovered, on the pedestal of the image of Pârśvanâtha. The latter, about $2\frac{1}{2}$ feet high, occupies the middle portion of a Chaturvimśati-tîrthakara slab. A few modern inscriptions were also found on some of the temple vessels. To the south-east of the basti is lying half-buried in

Kittur.

the ground a standing male figure, about 4½ feet high, with 3 faces and 2 hands, holding what looks like a fruit in both. It is not clear what this sculpture represents. I do not think it represents either Brahma or Dattâtrêya. To the north of the village were found below a pîpal tree a linga and a Nandi together with a standing male figure, about 3½ feet high, holding a flask or bag in the right hand. May the figure be a representation of Kubêra? About two miles to the south of the village is the ruined Jâgankôṭe with several good stone structures, now overgrown with thick jungle like the Ratnâpura fort near Hunsur. The Lakshmînarasimha temple at Sargûr is a plain Dravidian structure with a *mahâdvâra* and a lofty Garuḍagamba, said to have been built or renovated by Doḍḍappa-Gauḍa, the Pâḷegâr of Sargûr. He was a Nâmadhâri, while the Pâḷegâr of Heggaddevankote was a shepherd. A maṇṭapa on the bank of the Kapilâ, which flows close by, known as Doḍḍappa-Gauḍa's maṇṭapa, with a *brindâvana* in front, is said to represent the tomb of the Gauḍa. A tank to the south of the village is also named after him. A new inscription was discovered on a pillar in the *navaranga* of the Lakshmînarasimha temple. Sargûr is said to form one of the five Narasimhakshêtras on the bank of the Kapilâ, the other four being Beḷtûr (see above), Singasvâmi-beṭṭa (about 2 miles from Beḷtûr), Hullahalli (Nanjangud Taluk) and T-Narsipur. There is also a recently built basti at Sargûr dedicated to S'ântinâtha.

Sargur.

36. I then proceeded to Guṇḍlupet *viâ* Bêgûr, copying a new inscription on the way at Heḍeyâla, a village belonging to Nanjangud Taluk. The ruined Paravâsudêva and Râmêśvara temples to the east of Gundlupet were examined. On a pillar in front of the *sukhanâsi* entrance in the former is sculptured a standing male figure with folded hands. This perhaps represents Chikka-Dêva-Râja-Oḍeyar, the builder of the temple (last year's *Report*, para 36). The linga in the Râmêśvara temple is said to have been set up by Paraśurâma. The Vijayanârâyaṇa temple in the town was visited and a photograph taken of the *utsava-vigraha* of Paravâsudêva (Plate VII, 1), whose right lower hand is said to be in the unusual *Brahmakapâlamôksha* attitude (last year's *Report*, para 36). Among the places visited in Gundlupet Taluk were Gôpâlasvâmi-beṭṭa, Terakaṇâmbi, Huliganamaraḍi and Triyambakapura. Gôpâlasvâmi-beṭṭa is a lofty hill, the ascent to which is rather steep at the beginning. There is no regular flight of stone steps. The hill is mostly covered with tall grass and on the top with also a small variety of the wild date tree. The temple on the summit is a small structure, containing a good figure, about 6 feet high with *prabhâvaḷe* or glory, of Gôpâla, standing under a *honne* tree, flanked by his consorts, Rukmiṇi and Satyabhâmâ. The god has only 2 hands playing on the flute. He is said to have been worshipped by Agastya. The *prabhâvaḷe* is sculptured with figures of cows, cowherds and cowherdesses. The *utsava-vigraha* is a fine figure with a smiling face. The *navaranga* has three stucco niches containing figures of Vishvaksêna, two A'ḻvârs, Râmânujâchârya and Hanumân. A few modern inscriptions were found on the temple vessels. There are many *tîrthas* on the hill, the total number according to some being 77, of which the following eight are considered to be specially holy:—Vanamâlikâ (also called Gôpâla-tîrtha), S'ankha, Chakra, Babhru, Padma, S'âṅga, Hamsa and Gadâ. On a rock near Hamsa-tîrtha, about half a mile to the east of the temple, is a curious inscription stating that a crow became metamorphosed into a swan on plunging into the tîrtha. The *sthalapurâṇa* gives details of the story. There is a pond near the temple known as Suggammana-koḷa, so named after Suggamma, the sister of the Pâḷegâr of the place. To the south of the temple the Nilgiris are clearly visible. A steep portion of the hill to the north is pointed out as the place where the Pâḷegâr precipitated himself into the abyss below on being defeated by Dêśaṇṇa. The hill at the east end of Gôpâlasvâmi-beṭṭa, where the remains of an old fort are said to exist, is known as Mâdigitti-durga or Mâdigitti's hill fort, *Mâdigitti* signifying a woman of the Mâdiga caste; while the hill at the west end, called Nanjana-maraṭi or Nanja's hill, is said to have been the residence of one Nanja, a Holeya by caste, who was a paramour of the above Mâdigitti. It is also stated that Dêśaṇṇa was able to capture Beṭṭadakôṭe or Gôpâlasvâmi-beṭṭa with the help of this Mâdigitti who advised him to breach a particular tank. The details of the story are related, I am told, in folk-songs which are commonly sung in this part of the country. It is worthy of note

Gundlupet.

Gopalasvami-betta.

that even Lingâyats do homage to the god on the hill. At Terakaṇâmbi the Lakshmîvaradarâjasvâmi temple was inspected. The Garuḍagamba in front is a fine monolith, more than 40 feet high, with an iron framework on the top for placing lamps. The metallic images of several ruined temples of the place are kept in this temple for safety. Among these is a fine figure of Pârthasârathi with two hands (Plate VII, 3), which was the *utsava-vigraha* of the Haṇḍe Gôpâlasvâmi temple. Another fine figure is Râma, said to have been set up in the Râmabhadra temple by one of the Ummattûr chiefs. The huge stone trough in the Râmabhadra temple, referred to in para 35 of last year's *Report*, was being removed to *Sante-mâḷa* (the plain on which the weekly fair is held) for watering cattle. A beam was also being removed from here for use in Nanjangud; and it is to be regretted that for this purpose the ceilings of several *aṅkaṇas* of this solid structure have been unnecessarily dismantled.

Terakanambi.

Huligana-maradi. Huligana-maradi is a small hill, about 4 miles from Terakaṇâmbi, on the top of which is a neat temple dedicated to Venkaṭaramaṇasvâmi. Both the stone and metallic figures of the god are well executed. In a cell to the left in the *navaraṅga* is a seated female figure with folded hands, which is said to represent A'ṇḍâḷ or Gôdâ-dêvi, though as a rule this goddess is represented as standing with a lotus in one of the hands. Another cell has a figure of Vaikuṇṭhanârâyaṇa, seated on the coils of a serpent under the canopy of its five hoods, flanked by consorts who are also seated. The cell also contains 21 figures of A'ḻvârs and A'châryas, the largest number that I have seen in any Vaishṇava temple. There are *dvâra-pâlakas* both in the *navaraṅga* and *mukha-maṇṭapa*. In the *garbha-gṛiha* are kept a bow and an arrow, said to have belonged to Râma. They appear to be made of iron and are of a moderate size. The arrow has on one side what looks like a figure of Hanumân. The bow and arrow are believed to possess the power of driving out devils of all kinds. About 10 families of S'rîvaishṇavas, living in different parts of the country, have the privilege of conducting the duties of the *archak* in the temple. They do so by monthly turns. Seven short inscriptions were discovered on the rock near the ponds to the west of the temple and six modern ones on the temple vessels. Here too Lingâyats pay homage to the god. The Triyambakêśvara temple at Triyambakapura is a large structure in the Dravidian style with a fine *mahâdvâra* and a lofty *dîpastambha* or lamp-pillar. It has also another *mahâdvâra* with an inscription on the doorstep, opposite the south *navaraṅga* entrance. In the shrine of the goddess is kept a good figure of Vishṇu with consorts. In the *prâkâra* the kitchen has a huge stone *gômukha*, measuring $10' \times 4' \times \frac{3}{4}'$ with an inscription on it. Four more inscriptions were found in other parts of the temple. Further discoveries in the village were one epigraph near Chennaseṭṭi's backyard and another in Maḍivâḷa I'raseṭṭi's field to the west. Among the other villages surveyed in the taluk, Kandâgâla, Doḍḍa Tuppûru and Haḷe Bhîmanabîḍu supplied us with two records each, while Beṭṭahalli, Doḍḍa Kûtanûr, Chîrakaṇhalli, Lokkere, Bommanahalli and Kuṇagahalli gave us one each.

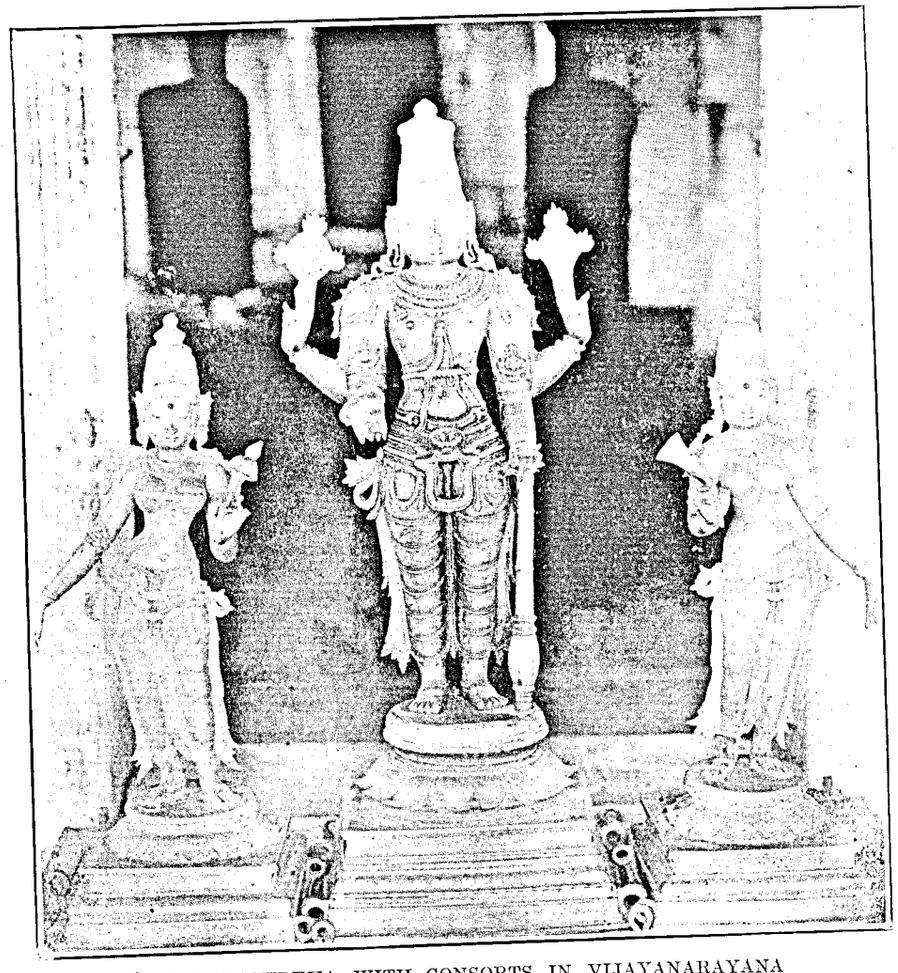
Triyambakapura.

Other villages.

37. From Gundlupet I went to Sante-Maralli with the object of proceeding to Yeḷandûr. But on receipt of information to the effect that a severe type of cholera prevailed there and that several deaths occurred every day, I cancelled my further programme and returned to Bangalore on the 19th of March.

38. Other records found during the year under report were a set of copper-plates belonging to Kanchênhalli, Arkalgud Taluk, and an inscription on a big bell in the Narasimha temple at Melkote. The former records a grant in 1665 by Narasimha-Nâyaka, a chief of Hole-Narsipur; while the latter, which I discovered when I was at Melkote in connection with the examinations of the Ubhayavêdânta-pravartana Sabhâ, tells us that the bell was presented to the temple by one of the svâmis of the Parakâla-maṭha of Mysore.

39. Altogether the number of new records discovered during the year under report was 290, excluding inscriptions on temple vessels, vehicles, etc., which number 74. Of these 290 records, 200 belong to the Hassan District and 90 to the Mysore District. According to the characters in which they are inscribed, 12 are in Nâgari, 7 in Tamil, 5 in Telugu and the rest in Kannada. As usual, in every



1. PARAVASUDEVA WITH CONSORTS IN VIJAYANARAYANA TEMPLE AT GUNDLUPET.

2. SATYABHAMA FOUND IN A POND AT SALIGRAMA

3. PARTHASARATHI IN LAKSHMI-VARADARAJASVAMI TEMPLE AT TERAKANAMBI

4. ISVARA IN ARKESVARA TE AT YEDATORE

Mysore Archæological Survey.]

village that was surveyed the printed inscriptions, if any, were compared with the originals and corrections made.

40. While on tour the following schools were inspected :—The Kannada School at Aghalaya, Krishnarajpete Taluk; the Kannada Boys' School, the Girls' School, the Aided English School and the Sanskrit Pâṭhaśâlâ at Sravanabelagola; the Kanada School at Gubbi, Hole-Narsipur Taluk, and the A. V. School at Sargur, Heggaddevankote Taluk.

Office work.

41. Besides the coins examined while on tour at Hole-Narsipur (para 26), 978 coins, consisting of gold, silver and copper pieces, were also examined during the year. Of these, 5 gold coins, forming a portion of a treasure found at Kyâsênhalli, Jagalur Taluk, were received from the Treasury Officer, Chitaldrug; 1 silver coin from a resident of Belur, and the rest, consisting mostly of copper pieces, from Mr. M. S. Narayana Rao, Retired Deputy Commissioner. They were found to consist mostly of Vijayanagar and Mysore coins, coins of the British and other East India Companies, coins of the Native States of India such as Baroda, Indore, Cutch, Hyderabad and Travancore, and coins of Ceylon, Burma, China, Turkey, Persia, Borneo, Italy, Denmark and Holland. One silver piece is said to have been issued by a Mâdhva guru named Satyabôdha. My thanks are due to Mr. M. S. Narayana Rao for kindly permitting me to examine his fine collection.

42. The inscriptions newly discovered at Sravanabelagola, about 70 in number, were printed and added on to the already printed Kannada texts of the revised edition of the Sravanabelagola volume. The printing of the Roman portion of the same volume has, however, made very slow progress, only 13 pages having been printed during the year. The translations are making fair progress.

43. The printing of the revised edition of the Karṇâṭaka S'abdânuśâsanam has likewise not made satisfactory progress, only 32 pages having been printed during the year. The last portion of the work, consisting of about 50 printed quarto pages, was carefully corrected with the help of palm-leaf manuscripts and sent to the press.

44. The work in connection with the General Index to the volumes of the Epigraphia Carnatica made satisfactory progress during the year, words beginning with the letters M to S having been written out and made ready for the press.

45. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1911-12. He took photographs of a large number of coins. He accompanied me on tour to the Hassan and Mysore Districts and took photographs of a large number of temples, sculptures and inscriptions. He prepared a plan, giving the position of every inscription on the smaller hill or Chandragiri at Sravanabelagola. A large portion of his time was taken up in developing the numerous negatives brought from tour and printing photographs. He also prepared transfer copies for the Mysore Exhibition certificates.

46. The Architectural Draughtsman completed seven plates illustrating the Hoysaḷêśvara temple at Halebid.

47. A list of photographs and drawings prepared during the year is given at the end of Part I of this Report.

48. The following works were transcribed during the year by the two copyists attached to the office :—(1) Râjêndravijaya-purâṇa, (2) Uttarapurâṇa, (3) Vrata-svarûpa, Sapta-paramasthâna and other minor works, (4) Jainêndra-vyâkaraṇam (in part) and (5) Traivarṇikâchâra (in part). They also compared about 500 pages of transcripts.

49. In compliance with the request of the Collector, Civil and Military Station, Bangalore, to be furnished with provisional translations of the inscriptions discovered by me at Domlur, in 1911, as he was arranging for their preservation under the Ancient Monuments Act, provisional translations of the new Kannada and Tamil inscriptions, 10 in number, were sent together with details about their locality.

50. At the request of Rev. W. H. Thorp, B.A., a pile of palm leaf and paper manuscripts received from the United Theological College, Bangalore, was carefully examined and classified. The manuscripts contained mostly literary works in Sanskrit, Kannada, Tamil and Telugu. Several of them are not printed.

51. During the year under report a paper on "Bhâmaha and Daṇḍî" and a note on "S'ankarâchârya and Balavarmâ" were contributed to the *Indian Antiquary*, and a paper on "Talkâḍ" to the Journal of the Mythic Society.

52. Messrs. Rai Bahadur Pandit Hira Lal of the Central Provinces, and Sitaram Mahadev Phadke, B.A., of Poona visited the office during the year.

53. The hands in the office have discharged their heavy duties satisfactorily.

List of Photographs.

No.	Size	Description	Village	District
1	6½″×4¾″	Narasimha Temple, figure with a bow	Nuggihalli	Hassan
2	,,	Do Rati and Manmatha	,,	,,
3	,,	Do Vishnu figure	,,	,,
4	,,	Do Surya	,,	,,
5	,,	Do Govardhana figure	,,	,,
6	,,	Do Female do	,,	,,
7	,,	Do Hayagriva do	,,	,,
8	,,	Do Krishna with serpent	,,	,,
9	,,	Do Figures in a cradle	,,	,,
10	,,	Do Niche	,,	,,
11	10″×8″	Do Ornamental base	,,	,,
12	,,	Siva temple, west view	,,	,,
13	,,	Odegal-basti, east view	Sravanabelagola	,,
14	,,	Dvarapalaka figure on Vindhyagiri	,,	,,
15	,,	Back view of Gommatesvara	,,	,,
16	,,	Sasana-mantapa on Chandragiri	,,	,,
17	,,	Akkana-basti, north view	,,	,,
18	,,	Paintings in the Matha	,,	,,
19	,,	Do do	,,	,,
20	,,	Parsvanatha-basti, south view	,,	,,
21	,,	Bharatesvara on Chandragiri	,,	,,
22	,,	Mandasana in the Matha	,,	,,
23	,,	Stone-car in front of Terina-basti	,,	,,
24	12″×10″	Statue of Gommatesvara	,,	,,
25	,,	Inscription on Siddhara-gundu	,,	,,
26	,,	View of Chandragiri from Vindhyagiri	,,	,,
27	,,	Do and do	,,	,,
28	12″×10″	Mandasana in Dorbali Sastri's house	,,	,,
29	6½″×4¾″	Dvarapalaka figure to the right of Gommatesvara ...	,,	,,
30	,,	Do left do ...	,,	,,
31	,,	Lakshmi on the Akhanda-bagilu	,,	,,
32	,,	Tyagada-kambha with mantapa	,,	,,
33	,,	Do do	,,	,,
34	,,	Chennanna-basti and dome	,,	,,
35	,,	Jaina figures in Dorbali Sastri's house, front view ...	,,	,,
36	,,	Do do back do ...	,,	,,
37	,,	Bahubali-basti	,,	,,
38	,,	Gandhavarana-basti	,,	,,
39	,,	Sasana-basti	,,	,,
40	,,	Elephant in front of Mangayi basti	,,	,,
41	,,	Chauri-bearer	Hale Belgola	,,
42	10″×8″	Basti at Jinanathapura, west view	Jinanathapura	,,
43	,,	Do south do	,,	,,
44	6½″×4¾″	Do figure on outside wall	,,	,,
45	,,	Do do on wall with tower	,,	,,
46	,,	Figures on the tank bund	Channarayapatna	,,
47	,,	Old fort wall	,,	,,
48	10″×8″	Kesava temple, south view	,,	,,
49	12″×10″	Lakshmi Narasimha temple, front tower	Hole-Narsipur	,,
50	,,	Do three towers on top of roof ...	,,	,,
51	6½″×4¾″	Figure in Lakshmi Narasimha temple	,,	,,
52	,,	Do do	,,	,,
53	,,	Uttaradi Matha, front view	,,	,,
54	12″×10″	Two viragals	Huvinahalli	,,
55	10″×8″	Siva temple, stone inscription	Mavanur	,,
56	,,	Halekote hill, east view	Halekote	,,
57	,,	Narasimha temple, female figure	Saligrama	Mysore
58	,,	Ramanujacharya temple, west view	,,	,,
59	,,	Anantanatha basti, group of Jina figures	,,	,,
60	,,	Do Jina figure (front view)	,,	,,
61	6½″×4¾″	Do do (back view)	,,	,,
62	12″×10″	River view	Chunchankatte	,,
63	,,	Do do	,,	,,
64	,,	Do with temple	,,	,,
65	,,	Ramasvami temple, front view	,,	,,
66	,,	Do wooden car	,,	,,
67	,,	View of Siva temple, and river	Yedatore	,,
68	,,	Arkesvara temple, front tower	,,	,,
69	,,	Muhammadan mosque, front view	,,	,,
70	6½″×4¾″	Arakesvara figure	,,	,,
71	,,	Tandavesvara figure	,,	,,
72	10″×8″	Figure of a cow with inscription, on the hill	Bettadapura	,,
73	,,	Perforated window	,,	,,
74	12″×10″	View of tower and temples at the foot of the hill ...	,,	,,
75	,,	Full view of the hill	,,	,,
76	10″×8″	Torana Kambha at the foot of the hill	,,	,,
77	,,	Jina figure in the Taluk Office	Heggaddevankote	,,
78	,,	Varadarajasvami temple, south view	,,	,,
79	,,	Do north do	,,	,,
80	6½″×4¾″	Lamp pillar in Varadarajasvami temple	,,	,,
81	12″×10″	Jain basti, group of Jina figures	Saragur	,,
82	10″×8″	Figures of Paravasudeva temple	Gundlupet	,,
83	12″×10″	Varadarajasvami temple, front view	Terakanambi	,,
84	10″×1″	Krishna and his mother	,,	,,
85	6″½×4¾″	Parthasarathi figure	,,	,,
86	12″×10″	Coins		
87	6½″×4¾″	Viragal		Kolar
88	8½″×6¾″	Monolithic discus on a pedestal in front of Gangadharesvara temple.	Gavipura	Bangalore
89	,,	Monolithic damaruka in front of Gangadharesvara temple ...	,,	,,
90	,,	Trisula in front of Gangadharesvara temple	,,	,,
91	12″×10″	View of Gangadharesvara temple	,,	,,
92	,,	Monolithic umbrella near Gangadharesvara temple ...	,,	,,

List of Drawings.

No.	Description	Village	District
1	Hoysalesvara temple, details of scrolls	Halebid	Hassan
2	Do do	,,	,,
3	Do do	,,	,,
4	Do do	,,	,,
5	Do do	,,	,,
6	Do details of canopies above figures	,,	,,
7	Do do	,,	,,

PART II—PROGRESS OF ARCHÆOLOGICAL RESEARCH.

I. Epigraphy.

54. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Gangas, the Kadambas, the Kongâlvas, the Chôlas, the Hoysalas, Vijayanagar and Mysore. There are also a few inscriptions relating to the Hole-Narsipûr, Ummattûr, Nuggihalli and Heggadadêvankôte chiefs. Among the epigraphical discoveries of the year, the inscriptions found on the rock to the west of Lakkidone at S'ravana Belgola, which go back to the 9th and 10th centuries, if not earlier, are of some interest and importance. The Jaina epitaphs copied at Ankanâthapura near Hole-Narsipûr, which may be assigned to the 10th century, afford evidence of the place having once been a great Jaina settlement. A few Jaina images were found at Bûvanhalli, Hunsur Taluk, Sâligrâma, Yedatore Taluk, and S'ravana Belgola with inscriptions in characters of the 10th and 11th centuries. Some epigraphs discovered in Hole-Narsipûr and Yedatore Taluks furnish a few items of new information with regard to the Kongâlvas and the Hoysalas, while a few others in the same locality go to prove that a branch of the Belur chiefs ruled from Hole-Narsipûr for several generations. An inscription in Gundlupet Taluk brings to notice some Mahrâtta officers of the 16th century under Vijayanagar with the title *Mahâpâtre.*

The Gangas.

55. Only two records relating to the Ganga dynasty were copied during the year. One of them appears to refer itself to the reign of Râjamalla II and the other to that of Ereyappa or Nîtimârga II. A few more inscriptions are clearly of the Ganga period, though no king of that dynasty is named in them. These mostly consist of old Jaina epitaphs copied in Hole-Narsipûr Taluk and short inscriptions, recording visits of distinguished personages, discovered at S'ravana Belgola.

Râjamalla II.

56. An inscription in front of the Narasimhasvâmi temple at Kunche, Hole-Narsipûr Taluk (see Plate VIII, 5), which is partly worn, is dated in the third year of the coronation of Satyavâkya-Kongunivarma-dharma-mahârâjâdhirâja, lord of the excellent city of Kovalâla, lord of Nandigiri, s'rîmat -Permadigal, and records the grant of the tax on ghee by Kâlakkayya to the *mahâjanas* of Kunche in the presence of the king and the *prabhu* Kâlayya. The grant was made on the occasion of the Kumbha-sankrânti, on a Tuesday corresponding to the *Pere-tale* day in the month of Mâgha of that year. The epigraph closes with the usual final verse beginning *bahubhih.* It is very probable that the king referred to here is Râjamalla II. As he came to the throne in 869-70 (*Report* for 1910, para 61), the date of the present record, which is dated in the third year of his reign, would be 871-72. The expression *Pere-tale-divasa* (literally 'the crescent-head day') occurs in several inscriptions, *e.g.*, EC, 3, Mandya 14, of A.D. 907, and EC, 5, Hassan 45, of A.D. 1025. In the translation of the former inscription the expression has been taken to mean the 8th lunar day, because, according to astrology, the crescent-headed S'iva is the guardian deity of that day. But the correct expression for connoting S'iva is *Peredaleyam* and not *Pere-tale.* Further, the inscriptions in which this term occurs do not name the *pakshas* or fortnights of the month, so that the lunar day intended must be one that does not occur in both the fortnights. Such a lunar day can only be either the full-moon day or the new-moon day. In some records the expression *Punname-tale-divasa* is also used (*Report* for 1908, para 35). Punname is the *tadbhava* form of Pûrnimâ.

Old inscriptions near Lakkidone at S'ravana Belgola.

1.

1 śrî-Jina-mârggan nîti-
2 sampannan Sarppachûḷâmaṇi.

2.

śrî-Nâgivarmmaṃ bâva . . maḷâ. . . .
tti-mârttaṇḍaṃ.

3.

1 śrî-E'chayyaṃ
2 virôdhi-nishṭhuraṃ.

4.

śrî-Vatsarâjaṃ Bâḷâdityaṃ.

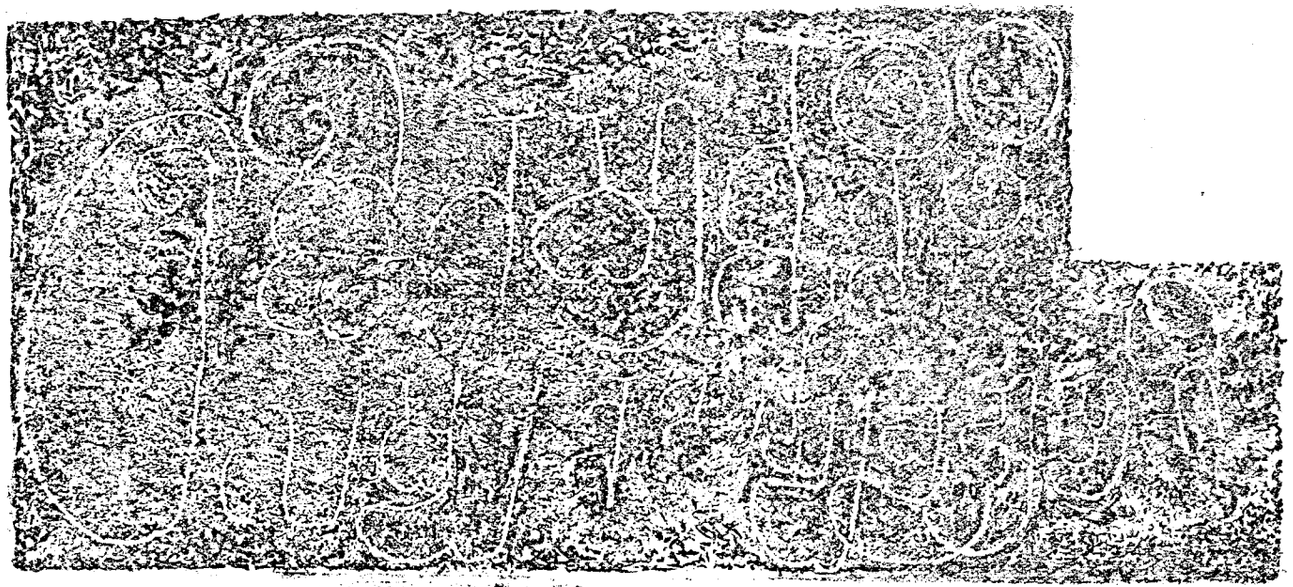
5.

Stone inscription of Satyavakya at Kunche, Hole-Narsipûr Taluk.

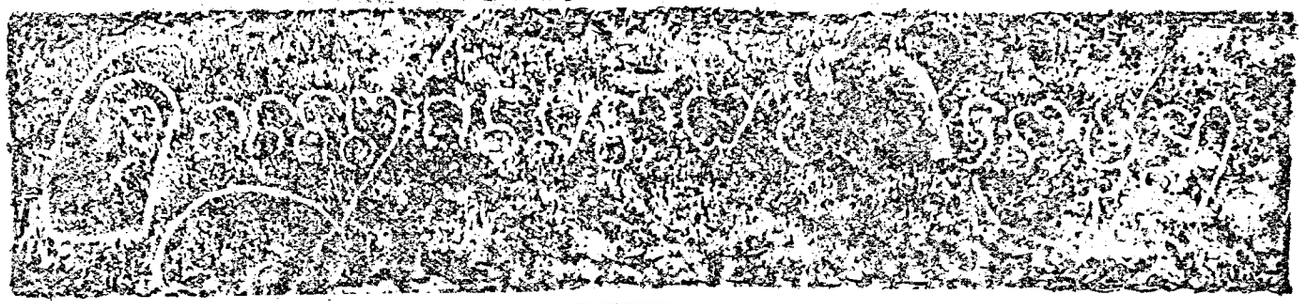
1 svasti Satyavâkya-Koṅguṇivarmma-
2 dharmma-mahârâjâdhirâja Ko-
3 vaḷâla-pura-varêśvara Nandigiri-nâ-
4 tha śrîmat-Pemaḍi. . . . gaḷapaṭṭa-
5 ṅ-gaṭṭida mûṛaneya varshada Mâ-
6 gham mâsada Peṛetale-deva-
7 samum Maṅgaḷa-vârad andu Ku-
8 mbha-saṅkrântiyo Kuṅcheya ma-
9 hâjanakke Permmaḍiyuṃ prabhu-
10 Kâlayyanum iḷdu tuppa-de-

OLD INSCRIPTIONS NEAR LAKKIDONE AT SRAVANA BELGOLA

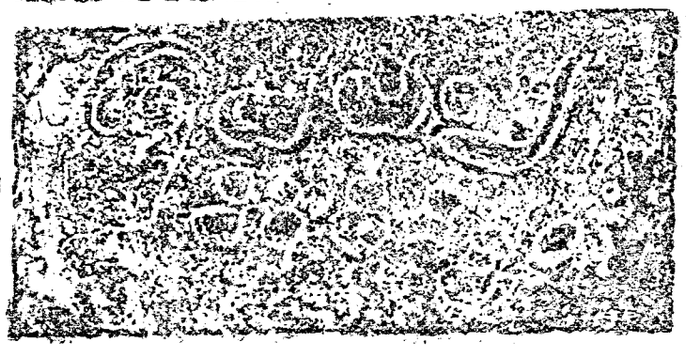
I



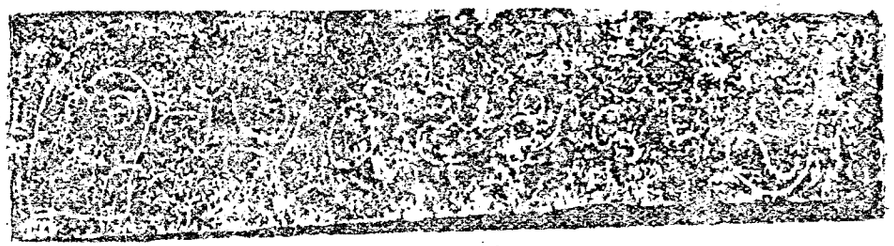
II



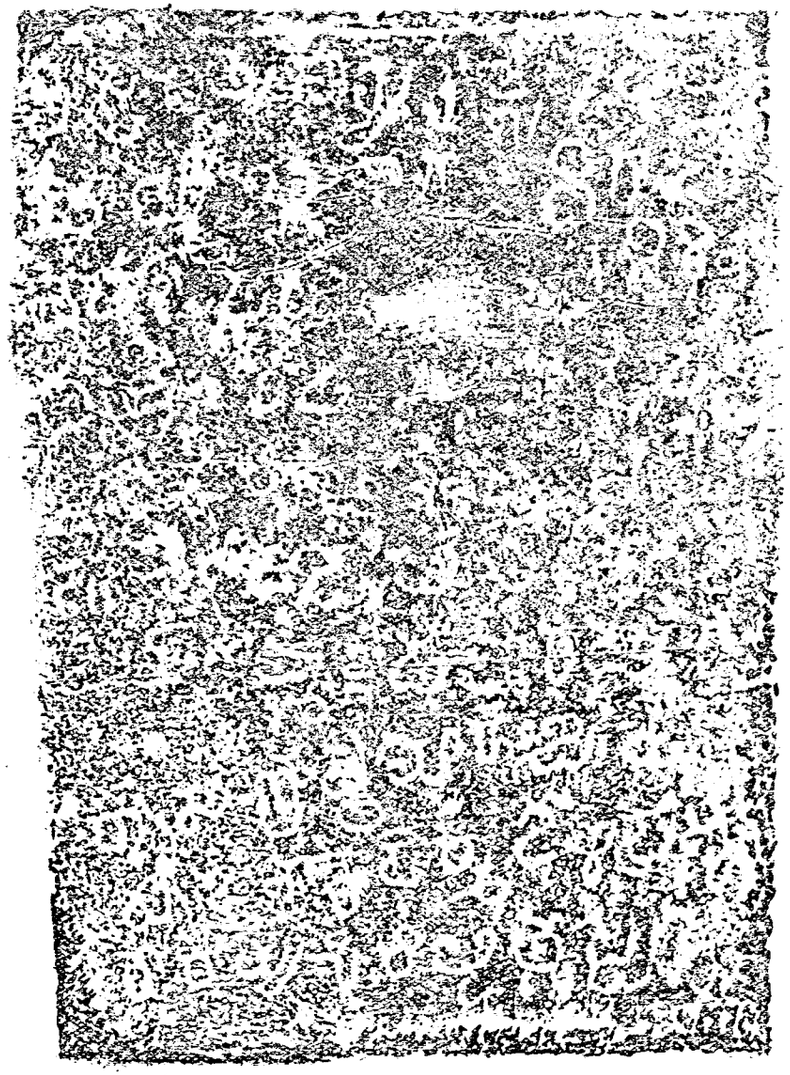
III



IV



V



Ereyappa.

57. An inscription at Chikka Hanasôge (EC, 4, Yedatore 31), which has now been revised, appears to be a record of this king's reign. It is a *vîragal*, mostly worn, the top of the stone being also broken. It refers to a battle that took place at Kôgiyûr between the Gangas and some other power, in which the Ganga king took part. The available portion of the record opens with the praise of some minister named Dharasêna who is compared to Mândhâta. Then follow praises of some men, apparently his descendants, who are described as members of the Ganga family, possessors of valour and virtues and experts in the art of war. They fought bravely and fell, and Gôvindara granted the Konga-nâḍu 70 as *kalnâṭu* for them. We know from several records that Gôvindara was a high officer under Ereyappa (last year's *Report*, para 74). The expression *kalnâṭu* or *kalnâḍu* does not mean 'stony or waste land' as has been supposed by several scholars, but means a grant for the purpose of setting up (*naḍu*) a memorial stone (*kal*). The date of the present record may be about 900.

58. A few other epigraphs which, judging from their palaeography, are assignable to the Ganga period, may also be noticed here. An inscription at Doḍḍa Byâgatavalli, Hoḷe-Narsipûr Taluk, which is dated A.D. 974, records a grant of land by Pâṇḍya-gâvuṇḍa to Mâdhavayya. A *vîragal* at Niḍuvaṇi in the same taluk is a curious specimen of its kind, containing, as it does, two inscriptions with two sets of sculptures on the right and left halves of the same stone. The inscription to the right refers to a boar-hunt and that to the left to a cattle raid. The sculptures in the top and middle panels on both the halves are identical, namely, a seated male figure flanked by female chauri-bearers and a dancing male figure flanked by celestial nymphs, but those in the bottom panels are different, the right portion showing a man with two dogs standing between two boars and the left, two men armed with bows fighting with each other, the rescued cattle being represented at the side. Such double inscriptions and sculptures on one and the same *vîragal* are rare. In the present case the records commemorate the deaths of two brothers who may have died at about the same time. The inscription to the left tells us that Kencha, younger brother of E'cha-gâvuṇḍa of Bidirpaka, fell in a cattle raid at Niḍuvâni in the year Pramôdita (*i.e.*, Pramôda); while that to the right informs us that E'cha-gâvuṇḍa of Bidirpaka killed a boar and died. The year Pramôda of this record very probably represents A. D. 970. Bidirpaka is no doubt identical with Bidirakka, a village situated a few miles to the south. An inscription on the pedestal of a small Jina image in the Chandranâtha-basti at Bûvanhalli, Hunsur Taluk, says that the image was consecrated by Ke...labhadra-gorava, disciple of Bâḷachandra-siddhânta-bhaṭâra. The date of the record may be about 950. A stone built into the ceiling of the north entrance of the *prâkâra* of the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, is an epitaph of Dêviyabbe-kanti, female disciple of Prabhâchandra-siddhânta-bhaṭara. It begins with the verse *śrîmat-parama-gambhîra* and concludes with the statement that having done penance for five days she went to *svarga*. Two more Jaina epitaphs, built into the ceiling of the Subrahmaṇya temple at the same place, record the deaths of Châmakabbe and A'yvaśâmi. Châmakabbe is described as the mother of Daḍiga-seṭṭi, who was adorned with many good qualities, and of Dêvaradâsayya, and as a supporter of the Jaina assembly (*S'ravaṇa-saṅgha*) of the four castes. She belonged to the Koṇḍakunda lineage *i.e.*, was a lay disciple of a guru of that lineage. A'yvaśâmi was the son of the *Pṛithuvî-paramêśvara mahânâygara* Rêchayya, supporter of the Jaina assembly of the four castes. The statement that he gave promise of becoming a man of eminent qualities leads us to infer that he died young. Another Jaina epitaph, now lying in the backyard of Darôg Venkoba Rao's house at Hoḷe-Narsipûr, tells us that the chief of *munis*, Mahêndrakîrti, who had conquered the eight *karmas* by his good qualities, went to *svarga*. The period of these epitaphs is very probably the middle of the 10th century.

59. We may now briefly notice here the short inscriptions newly discovered at S'ravaṇa Belgoḷa which record the visits of distinguished persons to the place. Four of them are shown in Plate VIII. Some of the epigraphs appear to go back to the 8th century, while most of the others are engraved in characters of the 9th and 10th centuries, a few being in later characters of the 11th and 12th centuries also. In a few cases only the titles of the visitors are recorded, while in others their names are given along with some epithet. As instances of the former may be

given – Gangara baṇṭa (a warrior of the Gangas), Baḍavara naṇṭa 'a friend of the poor) śrî-Nâgati-âḷdam (the ruler of Nâgati), śri-Râjana chaṭṭa (the king's merchant) and Mahâ-maṇḍalêśvara; and of the latter—śri-E'chayya, cruel to enemies (Plate VIII,34); śrî-I'sarayya, elder brother to others' wives; śrîmad-Arishṭanêmi-paṇḍita, destroyer of hostile creeds; śrî-Gôvaṇayya, a Brahma among byâḷas (?serpents); śrî-Nâgivarma, a sun.....(Plate VIII, 2; the characters of this inscription are peculiar); and Puḷichôrayya, a ? teacher (*ôja*) of the great banner. Among other names may be mentioned Ravichanda-dêva, śrî-Kavi-Ratna, śrî-Nâgavarma, śrî-Vatsarâja Bâḷâditya (Plate VIII, 3), śrî-Pulikkalayya, śrî-Mârasingayya and śrî-Châmuṇḍayya. Of these, Kavi-Ratna and Nâgavarma may be the celebrated Kannada poets who flourished at the close of the 10th century; Mârasingayya, the Ganga king of that name; and Châmuṇḍayya, the renowned general who set up the colossus at S'ravaṇa Beḷgoḷa. Two inscriptions on the rock in front of the Iruve-Brahmadêva shrine to the north of the temple enclosure on the smaller hill or Chandragiri give us the interesting information that Chandrâditya and Nâgavarma were the artists who carved the figures of Jinas, animals, etc., on the rock (para 13). A few of the longer inscriptions on the rock to the north of Lakki-doṇe (para 54) deserve some notice. One of them (Plate VIII, 1.), which appears to be the oldest on the rock, records the visit of Sarpa-chûḷâmaṇi (? crest-jewel among serpents), who walked in the path of Jina and was of righteous conduct. It is not clear who is meant by the name. Another, which consists of a prose passage and a *kanda* verse, says that Madhuvayya, possessed of fame resembling the moon, S'iva's smile, the froth on the milk sea and the Kailâsa mountain, a lay disciple of Maḷadhâri Nayanandi-vimukta, arrived there and did obeisance to the god with intense devotion; a third tells us that Kaṇṇabbarasi's younger brother Châvayya, Dammaḍayya and Nâgavarma arrived there and paid homage to the god; while a fourth informs us that the glorious Ereyapa-gâmuṇḍa and Maddayya, having arrived there, performed austerities. The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that even high personages of the Jaina persuation deemed it a duty to visit the place at least once in their lifetime and have their names permanently recorded on the holy spot.

The Kadambas.

60. Two records copied during the year appear to belong to the Kadamba dynasty, though they do not name any particular king. One of them, found on the rock to the east of Kanchina-doṇe on the smaller hill at S'ravaṇa Beḷgoḷa, is a short epigraph telling us that the Kadamba had three boulders brought to the place. There are two big boulders still standing at the place with a third which is broken to pieces. The reference is apparently to these boulders. We are not told who this Kadamba was. Judging from the characters, the record may be assigned to the 10th century. The other record is a Jaina epitaph built into the ceiling of the Subrahmaṇya temple at Ankanâthapura, Hoḷe-Narsîpûr Taluk. It says that Râchaya, a Kadamba, son of Bâsabe, having renounced the world, performed penance for three days and became a demi-god. We are also told that Baladêva was the writer of the epitaph. The period of the record may be about 950.

The Kongâḷvas.

61. About ten inscriptions relating to the Kongâḷvas were copied in Hoḷe-Narsipûr and Yedatore Taluks. They are of some importance as furnishing the names of at least three Kongâḷva kings not known before, namely, Tribhuvanamalla Kongâḷva-Dêva (1079-1105), Vîra-Kongâḷva (*c.* 1115) and Tribhuvanamalla Vîra-Duḍḍa-Kongâḷva (1171-1177). They also enable us to modify the opinion expressed by Mr. Rice (*Mysore and Coorg*, p. 145) that the Kongâḷva kings disappear on the expulsion of the Chôḷas by the Hoysalas. Some of the records mention two more names, but one of them, Konga-kshitipati, is not specific, while it is doubtful whether the other, Duddamallarasa, represents a king of *this* dynasty. Three of the epigraphs refer to the wars between the Kongâḷvas and the Changâḷvas, and one to a war with the Hoysaḷas.

Tribhuvanamalla Kongâḷva-Dêva.

62. Two epigraphs copied in Pâpêgauḍa's field to the west of Sâligrâma, Yedatore Taluk, belong to the reign of this king. Both of them are *vîragals*, dated

in A.D 1079 and 1105 respectively, and refer to an attack on Sâligrâma by the Changâlvas. The earlier inscription tells us that when Tribhuvanamalla Kongâlva-Dêva was ruling the kingdom, in the month of Mithuna of Siddhârthi, corresponding to the S'aka year 1000, Trailôkya-seṭṭi and Chiluka-seṭṭi, having routed the cavalry of the Changâlvas who had attacked Saligame, went to *svarga*; that some lands were granted for their happiness; and that Ayangal performed the ceremony of setting up a memorial stone. From the other record, which is dated in the month of Makara of Târaṇa, corresponding to the S'aka year 1026, we learn that during another attack on Sâligrâma in the same reign by the Changâlvas, Trailokya-seṭṭi's (son) Mâsayya fought and fell. The solar months given in these records are worthy of note.

Duddamallarasa.

63. An inscription on the right jamb of the doorway of the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, records that Duddamallarasa, while residing at Heṇṇegaḍanga in peace enjoying the pleasure of sovereignty, granted the village of Aybavalli to Prabhâchandra-Dêva for the erection and occasional repairs of a Jaina temple. This king is in all probability identical with the Duddamalla-Dêva mentioned in EC, 5, Arkalgud 97, of about 1095. The Prabhâchandra of this record may be the same as the one named in Arkalgud 99, of 1079. It is probable that the king was a Kongâlva, though the two inscriptions in which his name occurs do not specify the dynasty. The date of the epigraph may be about 1100.

Vîra-Kongâlva-Dêva.

64. A record of this king was found on the inner sides of the jambs of the Râmânujâchârya shrine in the Lakshminarasimha temple at Hole-Narsipur. It tells us that the *mahâmaṇḍalêśvara* Vîra-Kongâlva-Dêva, a lay disciple of Prabhâchandra-siddhânta-Dêva, who was a disciple of Mêghachandra-Traividya-Dêva of the Mûlasangha, Dêsiga-gaṇa, Pustaka-gachchha and Koṇḍakunda lineage, caused the Satyavâkya-Jinâlaya to be built and granted for it, with exemption from all imposts, Heṇṇegaḍalu to Prabhâchandra-Siddhânta-Dêva. The Mêghachandra and Prabhâchandra of this inscription are clearly identical with their namesakes mentioned in Sravaṇa Belgola 47, dated A.D 1115. The epigraph can be assigned to about the same period. Heṇṇegaḍalu is referred to in EC, 5, Arkalgud 79 and 81, of 1189, as the seat of one of the five S'aiva maṭhas presided over by Anka-jîya.

Tribhuvanamalla Vîra-Duḍḍa-Kongâlva-Dêva.

65. Two inscriptions copied at the I'śvara temple at Mûḍalipya, Hole-Narsipur Taluk, belong to the reign of this king. One of them, a *vîragal*, is dated in A.D. 1171, while the other bears the date 1177. The former records that when the *mahâmaṇḍalêśvara* Tribhuvanamalla Vîra-Duḍḍa-Kongâlva-Dêva was ruling the kingdom in peace and wisdom at Moḷateyabîḍu, during an attack on Moḷateyabîḍu by the Hoysaḷas, Tammaḍi-Rudra, by order of Kongâlva-Dêva, killed the horses of the enemy and went to *vîra-svarga*. Then follow four verses in praise of Rudra's valour. The record closes with the statement that Kôṭehâḷu was granted by the king for Rudra and that a memorial stone was set up by Sôma-jîya and others. The other epigraph tells us that, during the rule of the same king, Kongâlva-seṭṭi of Ippaya and several others (named) made a grant of land to the I'śvara temple of their village.

66. Three more records of this dynasty, which do not mention any particular king, may be noticed here One of them, engraved in characters of the 11th century on a beam built into the ceiling of the Subrahmaṇya cell in the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, mentions a Kongâlva, who was a Yama to the Kadamba family. It is to be regretted that the inscription is mostly chiselled out and the beam cut to suit the structure. Another at Haḷe-Bâchêhalli, Yedatore Taluk, which is fragmentary, the top portion being gone, contains an *anushṭubh* verse in praise of a Konga-kshitipati who, it says, made the earth his own by only one *vikrama* (his unaided valour), while Vishṇu had to do the same by three *vikramas* (strides). Then follow two usual final verses. The third is a mostly worn *vîragal* at Jôḍi-Kuppe, Hole-Narsipur Taluk, which informs us that when the Changâlva did not retreat from the battle-field, the Kongâlva drove him back and defeated him. The period of these two records may be about the middle of the 12th century.

The Changalvas.

67. The Changâlvas have already been referred to incidentally when speaking of the Kongâlvas. A *viragal* built into the bund of the tank at Chikka Hanasôge, Yedatore Taluk, seems to belong to the Changâlva dynasty. The top portion of the stone is worn. The epigraph tells us that in the year Târaṇa, corresponding to the S'aka year 1085 (A. D. 1161), during the prosperous reign of.....Changâlva-Dêva, on the Nâyakas of Kongu-nâḍu harrying the cattle of Hanasôge, Mâragavare rescued the cattle and died. Mâra and Mollanga set up the stone.

The Cholas.

68. About half a dozen records copied during the year relate to the Chôlas. Only one of them is in Kannada, the others being in Tamil. They were found in Yedatore, Heggadadevankote and Gundlupet Taluks. Some of them are unfortunately fragmentary.

Râjêndra-Chôla I.

69. A Kannada inscription on a *vîragal* at Hampâpura, Yedatore Taluk, refers itself to the reign of this king. It is dated in S'rîmukha, corresponding to the S'aka year 956 (A. D. 1033). The regnal year is also given, but the figures are indistinct. We know, however, from other inscriptions that A. D. 1033 was the 22nd year of his reign. The latter portion of the record being mostly worn, all that we can make out of it is that some one fought against the Changâlva and went to *svarga*. The Chôlas, as a general rule, imposed their names on the conquered provinces and kings. From his prenomen Râjêndra-Chôla, Nanni-Changâlva appears to have been defeated by the Chôlas and to have acknowledged Râjêndra-Chôla as his overlord. The *vîragal* probably refers to this Changâlva.

Kulôttunga-Chôla I.

70. There are two Tamil records of this king. One of them, copied at Maṭakere, Heggadadevankote Taluk (para 35), is so much worn that only a few words of the historical introduction can be made out. This introduction, when completed from other similar records, states that while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright, and while the goddess of Fortune wedded him—Kóv-Irâjakêsaripanmar *alias* the emperor S'ri-Kulôttunga-S'ôla-Dêvar rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pâṇḍyas) became disconcerted, and Vikkalan (Vikramâditya) and S'inganan (Jayasimha) plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puvana-muḻud-uḍaiyâl. The date of the epigraph may be about 1090. The other inscription is a *vîragal* found at Annâru in the same taluk. It is dated in the 46th year of his reign (A.D. 1115) and records the death of some Gâmuṇḍa during a (?) cattle-raid. The stone was set up by S'ôḻa-Gâmuṇḍa. The use of the Kannada word *nirisida* (set up) in this Tamil epigraph deserves notice.

71. Three more Tamil records of a fragmentary nature may also belong to the same reign. One of them near Mûḍlukoppalu (EC, 4, Yedatore 4), now revised, is mostly worn and incomplete. It seems to record some agreement between Vîrarankakkâran, superintendent of Erumaṟaivîrapaṭṭaṇam *alias* Iḍaitturai of Iḍaitturai-nâḍu in Râjêndra-S'ôḻa-vaḻanâḍu of Muḍigoṇḍa-S'ôḻa-maṇḍalam and the Vaiśrâvaṇas of the eighteen lands. Another on a pillar in the backyard of Kempuramanna's house at Yedatore, tells us that Ponnâṇḍân's son Ankakkâran erected a temple named Ankakkâriśvara for the god Nâyaṉukiḻavâr, lord of Aiyampoḻil *alias* Uyyakkoṇḍa-S'ôḻa-puṭṭaṇam in Turai-nâḍu, and granted some lands to it. Another inscription at Kandamangala, Gundlupet Taluk, records a grant by the One-thousand-five-hundred of the eighteen lands, residing in Kandamangalam *alias* the southern Aiyapoḻil of Ku..-nâḍu in Gangaigoṇḍa-S'ôḻa-vaḻanâḍu of Muḍigoṇḍa-S'oḻa-maṇḍalam, for the god S'ômêśvara of their village.

The Hoysalas.

72. A large number of the inscriptions copied during the year relates to the Hoysaḻa dynasty. The records begin in the reign of Vinayâditya and end in the

reign of Ballâla III, covering a period of 245 years from A. D. 1089 to A.D. 1334. Some of them furnish a few items of new information with regard to the Hoysalas. One of the epigraphs copied at Mâvanûr, Hole-Narsipur Taluk, is elegantly executed both from a literary and an artistic point of view. A few more records are clearly of the Hoysala period, though no king is named in them.

Vinayâditya.

73. An inscription on a stone to the left of the Râmêśvara temple at Bâgavâlu, Hole-Narsipur Taluk, refers itself to the reign of this king and registers a grant in A. D. 1089 to a S'iva temple. It tells us that when the *maṇḍalês'vara* entitled to the band of five chief instruments, the *mahâmaṇḍalêśvara* Vinayâditya-Poysala-Dêva was ruling Gangavâḍi in peace and wisdom, Mâvanankakâra, champion over traitors to their lord, son of Mâṇika-seṭṭi and Sântiyabbe of Bâgiyila, granted, with pouring of water, certain lands to Pû . . śiva for the god Râmêśvara. Bâgiyila is apparently the old name of the village Bâgavâlu where the inscription is found.

74. Two inscriptions found on the pedestals of two metallic Jina images at Sravana Belgola (Plate IV, 1; seated figures at the sides) may also be noticed here, as they appear to belong to about the same period. One of the images is in the possession of Garagaṭṭe Vijayarâjaiya and the other in the possession of his brother Garagaṭṭe Chandraiya. The inscription on the former states that the image was presented to the Tîrthada-basadi at Kaḷasatavâḍi by Dêvaṇandi-bhaṭṭâraka's female lay disciple Mâḷabbe, and that on the latter, that it was presented to the same basadi by Kaṇṇabe-kantiyar. We thus learn that these images, though they are now at Sravana Belgola, were once the property of the Tîrthada-basadi at Kaḷasatavâḍi. The latter is the modern village Kaḷasavâḍi, situated at a distance of about four miles to the south of Seringapatam, where, according to tradition, there were numerous Jaina bastis at one time. This tradition is borne out by the fact that some years ago a regular cart-load of metallic images and vessels belonging to Jaina bastis was unearthed in the bed of a channel that runs close to the village. The inscriptions thus afford evidence of the village having been an important Jaina settlement in the 11th century, though there is not a single Jaina living there at present.

Vishṇuvardhana.

75. There are several records of the reign of Vishṇuvardhana, the earliest of them being on a stone in front of the Îśvara temple at Teraṇya, Hole-Narsipur Taluk. It is mostly worn and appears to be dated in A. D. 1115. After giving the usual account in verse of the rise of the Hoysalas and mentioning the defeat of the Pâṇḍya king and Jagadêva by Ballâla I and his brother Vishṇuvardhana, the epigraph proceeds to give in prose the following among others of the titles of Vishṇuvardhana: Entitled to the band of five chief instruments; the *mahâmaṇḍalêśvara*; lord of the excellent city of Dvârâvati; champion over the Malapas; capturer of Taḷakâḍu, Kongu, Noṇambavâḍi, Banavase and Hânungal; Bhujabaḷa-Vîra-Ganga and Vijaya-Nârâyaṇa. The boundaries of his kingdom are given as Nangali and Paḍiyaghaṭṭa on the east, Kongu and Chêravanamale (? Chêram and A'nemale) on the south and Bârakanûra-ghaṭṭa on the west. The name of the northern boundary is defaced. The inscription then records that when Vishṇuvardhana-Hoysaḷa-Dêva was in the residence of Dôrasamudra ruling the kingdom in peace and wisdom, punishing the wicked and protecting the good, a subordinate of his, Nârâṇa-Dêva, erected a temple in the cyclic year Jaya, corresponding to the S'aka year (?) 1044, and set up the god Nârâyaṇa in it. The names Bhâskara-paṇḍita and *herggaḍe* Nêma occur at the close of the record. Another inscription in Basappa's shrine at Chîranhalli Yedatore Taluk, which appears to be dated in 1116 (Durmukhi), tells us that when the possessor of titles, the *mahâmaṇḍalêśvara*, Tribhuvanamalla, capturer of Taḷekâḍu, Gangavâḍi and Noṇambavâḍi, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva was ruling the earth, on the occasion of a solar eclipse, a grant of land was made to Chaṭṭa-jîya. Another near the Kâḷamma temple at Janivâra, Channarayapatna Taluk, gives the interesting information that Vishṇuvardhana, on his way to (?) Kaḍuṇaḍu of Hemmâḍi-Râya of Kaṭaka, made a vow to the goddess and granted some land for her on a Monday corresponding to the 11th lunar day of the bright fortnight of Chaitra in Hêmaḷambi, which is coupled with the S'aka year 1039 (A. D. 1117). The above Hemmâḍi-Râya is no doubt identical with the Châlukya king Vikramâditya-Permmâḍi (1076-1126). Kaṭaka probably

denotes Kalyâṇa-kaṭaka. The present inscription, which is properly a record of Ballâḷa II, refers incidentally to this former grant by Vishṇuvardhana. A *vîragal* to the west of Kaḍubinakòṭe, Hole-Narsipur Taluk, which bears no date, also refers to a battle between the Châlukyas and Vishṇuvardhana. The latter portion of the record is defaced. It tells us that on Bhallaha's general Bhôgachaṭṭa marching against the *mahâmaṇḍaḷêśvara*, Tribhuvanamalla, capturer of Taḷakâḍu, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva, (Hoysaḷa-Dêva ?) drove him back. Bhallaha of this record is clearly the Châlukya king Vikramâditya. Another *vîragal* at Hanumanhalli in the same taluk, which is not dated, gives the name of the king as Vîra-Ganga Vijeyâditya-Hoysaḷa-Dêva and records the death of Maida-veggaḍe of Teraṇeya who, we are told, fought on the way and fell. Râya's son Babbeya set up the stone, erected a temple in the name of Maida-veggaḍe and granted some lands to it. An inscription to the west of Nâraṇâpura, Yedatore Taluk, dated 1133, records that during the rule of the capturer of Taḷekâḍu, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva, the great minister and general Bheppayya made a grant of land to Kaṛekaṇṭha-jîya of Toṛe-nâḍu for the god Mahâdêva of Beṭivâṇi. The donee is also named in EC, 4, Yedatore 6, of 1116. The last inscription of this reign copied during the year, is one in front of the Îśvara temple at Kunche, Hole-Narsipur Taluk. It is dated in 1139 and records the setting up of a linga and a grant of land for it by Châma-gâmuṇḍa, Masaṇa-gâmuṇḍa and others during the rule of Vishṇuvardhana-Dêva.

76. A much worn inscription in characters of the 12th century, found on the door-lintel of the *S'rîpâda-tîrtha* pond in the Râmânujâchârya temple (para 28) at Sâligrâma, Yedatore Taluk, is of great interest as it seems to confirm in a way the traditional account of Râmânujâchârya's visit to Sâligrâma. It begins with obeisance to Râmânuja and a Sanskrit verse apparently in his praise and then proceeds to say in Kannada that Embâr, A'ṇḍân and A'chân of the *maṭha* at Srirangam granted some (?) privileges to the S'rîvaishṇavas of Sâligâve. The above individuals were the immediate disciples of Râmânujâchârya, the first two being in addition his close relatives. Embâr was his cousin and A'ṇḍân, generally known as Mudaliyâṇḍân, was his nephew. A'chân, a favorite disciple, was also known as Kiḍâmbiyâchchân. The *maṭha* referred to is no doubt the *maṭha* of Râmânujâchârya at Srirangam.

Nârasimha I.

77. There is only one record of this king, a *vîragal* dated 1172, near the Îśvara temple to the south of Hûvinahalli, Hole-Narsipur Taluk. It is of some historical importance as affording evidence of Ballâḷa II having turned refractory at the close of his father's reign. The *vîragal* records that when the *mahâmaṇḍaḷêśvara*, lord of the excellent city of Dvârâvati, capturer of Taḷakâḍu, Gangavâḍi, Noṇambavâḍi, Banavase, Hânungal and Uchchangi, Bhujabaḷa-Vîra-Ganga-Vishṇuvaradhana-pratâpa-Nârasimha-Dêva was in the residence of the capital Dôrasamudra ruling the earth in peace and wisdom, his servant Hiriyabeṇḍe Billamotta Bameya-Nâyaka of Hûvinahalli, during the destruction of the village on the occasion of Ballâḷu-Dêva's incursion (*odise*), killed many and attained the world of gods. His sons Mâdeya-Nâyaka and Sûreya-Nâyaka set up the stone. From the titles applied to him, Bameya-Nâyaka appears to have been a high officer under the king: he was perhaps the head of the company of archers (*billa-motta*). The titles given are—lord of the excellent city of Dvârâvati, an elephant among the (?) Enegas (*Enegar-âne*), rulerof Kôḷâla-nâḍu, receiver of boons from the goddess Kôḷâladêvi, a fish-hook to the ?) Kâḍardvas, a Râma in firmness of character, and a trampler under foot of hostile *sâmantas*. EC, 5, Belur 86, of 1177, also refers incidentally to Ballâḷa II having left his father and tried to oppose him.

To the same period may belong an inscription on the back of a stone Chaturvimśati-Tîrthakara image (Plate V, 2) in the fort Anantanâtha-basti at Sâligrâma, Yedatore Taluk. It tells us that the image was a present from Bommavve, wife of Sambu-dêva, who was a favorite lay disciple of Mâghaṇandi-siddhânta-chakravarti of the Mûla-sangha and Balâtkâra-gaṇa. It is also stated at the close that the present was made at the conclusion of *âṇatiya nômpi*, one of the *vratas* or observances among the Jainas.

Ballâla II.

78. There are half a dozen inscriptions of this king. One of them, a *vîragal* near the I'śvara temple to the south of Hûvinahalli, Hole-Narsipur Taluk, which is dated in 1192, refers to the rout of Bhillamas' army by Ballâla II and records the death of Kâmeya-Nâyaka in the battle of Lokkigundi. It tells us that when the refuge of the whole world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara, sun in the sky of the Yâdava family, crest-jewel of rectitude, king of the hill chiefs, champion over the Malapas, fierce in war, hero true to his word, sole warrior, S'anivârasiddhi, Giridurgamalla, a Râma in firmness of character, niśśanka-pratâpa-Hoysaṇa-chakravarti v'îra-Ballâ!a-Dêva, having routed Billama's army, was with his army at Lokkigundi ruling the kingdom in peace and wisdom, his servant, lord of the excellent city of Dvârâvati, an elephant among the (?) Enegas, ruler of Kóḷâla-nâḍu, receiver of boons from the goddess Kó.âladêvi, a celestial tree to dependents, protector of refugees, a Râma in firmness of character, a trampler under foot of hostile *sâmantas*, the *mahâ-sâvanta* Hiriyabenḍe Billamotta Kâmeya-Nâyaka of Hûvinahalli (see previous para) killed many in the battle of Lokkigund and attained the world of gods. His sons Mancheya-Nâyaka and Mâ.eya-Nâyaka set up the stone. Kâmeya-Nâyaka was perhaps the grandson of Bameya-Nâyaka of the previous reign. Another *vîragal* in the *prâkâra* of the Chennigarâya temple at Dêvarmuddanhalli in the same taluk, which appears to be dated in 1194, records the death of some *gauḍa* in a cattle raid. An inscription in front of the Jyótirmayêśvara temple at Sâligrâma, Yedatore Taluk, the top portion of which is gone, registers a grant of land to the temple by the *mahâpradhâna sarvâdhikâri śrîkaraṇada heggaḍe* Mâchayya. Inscriptions at Toṇṇûr, Seringapatam Taluk, record grants in 1175 and 1177 by the same officer (*Report* for 1908, para 42). So, the date of the present record may be about 1175. Another at Janivâra, Channarayapatna Taluk, which was already referred to in para 75 as alluding to a former grant by Vishṇuvardhana, tells us that when the *mahâmaṇḍalêśvara*, Tribhuvanamalla, Vîra-Ganga-pratâpa-Hoysaḷa-Ballâḷa-Dêva was in the capital Dórasamudra ruling the southern circle of the earth, punishing the wicked and protecting the good, on the *pûjâri* of the temple of the goddess at Jannavâra presenting him with *sêse* (colored rice) and *prasâda* (sacred offerings), he made a grant of land for the goddess. The date of the grant may be about 1180.

79. A few more records, which probably belong to this reign, though they do not name the king, may be noticed here. A *vîragal* behind the Maḷemalléśvara temple at Tavanidhi, Hole-Narsipur Taluk, which seems to be dated 1195, records that Macha-gauḍa's son Baira-seṭṭi, when attacked by thieves, fought with them and fell, and that Jake-gauḍa and Mâncha-gauḍa set up the stone. Another *vîragal* at the ruined I'śvara temple at Hanumanahalli in the same taluk, says that Bommaya lost his life in a cattle-raid and that the *mahâjanas* of Mâvinakere granted some land to Kêtiga, who engraved the stone. Another at the same place makes the simple statement that on the death of Mudavêḍiya's son Bâcheya-nâyaka, his son Masaṇeya-nâyaka set up the stone. The period of these two records may be about 1200. An inscription on the pedestal of the image of Pârśvanâtha in the Pârśvanâtha-basti at Kittûr, Heggadadevankote Taluk, informs us that the image was consecrated in the cyclic year Viḷambi by Vâsupújya-dêva of the Múla-sangha, Kânûr-gaṇa, Tintriṇî-gachchha and the Kundakunda lineage. Judging from the characters, Viḷambi probably corresponds to A.D. 1179.

Sômêśvara.

80. Of the records of this king, three were found on the south outer wall of the Eḷḷêśvara temple at Eḷḷêśapura, Hole-Narsipur Taluk, and two behind the Maḷemallêśvara temple at Tavanidhi in the same taluk. Two of the inscriptions at Eḷḷêśapura, dated 1238, give us the new information that Sómêśvara was then residing in Vijayarâjêndrapaṭṭaṇa, which he had brought into existence in the Chóḷa kingdom. Several inscriptions tell us that Kaṇṇanûr or Vikramapura near Srirangam was his residence in the Chóḷa kingdom. It is interesting to know from these records that he had another residence there, created by himself. It is not likely that Vijayarâjêndrapaṭṭaṇa is identical with Kaṇṇanûr.

81. One of the epigraphs at Eḷḷêśapura, referred to above, records that when the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill chiefs, champion over the Malapas,

fierce in war, sole warrior, unassisted hero, Giridurgamalla, a Râma in firmness of character, S'anivârasiddhi, niśśanka-pratâpa-chakravarti Hoysaḷa-vîra-Sômêśvara-Dêva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and he was in the residence of Vijayarâjêndrapaṭṭaṇa in the Chôḷa kingdom ruling the earth in peace and wisdom, punishing the wicked and protecting the good—his servants, the three brothers Sôvaṇṇa, Góviyaṇṇa and Nârasiṅga-Dêva, and a few others (named) made grants of land for the god Eḷḷêśvara. The descent of the three brothers is thus given:—Gôviyaṇṇa; his son, Sôvaṇṇa; son of the latter's brother Nâgaṇṇa and Châmavve, Sóvaṇṇa; his brothers Góviyaṇṇa and Nârasiṅga-Dêva. The epithets applied to them are—*mahâ-pasâyita, parama-viśvâsi, svâmi-sc ntôsi*, champions over traitors to their n aster, adamantine cages to refugees, crowned trainers of elephants and horses, *karpûrâdhishṭhâyaka* and worshippers of the lotus feet of Vâsudêva. Then follow two verses in praise of Sôvaṇṇa, in which his skill in training elephants and horses and his prowess in war are eulogised. The inscription then mentions a grant for the same god by Sôvaṇṇa's *ârâdhya*, Bammaṇṇa, of the Vasishṭha-gôtra, said to be a worshipper of the lotus feet of the god Virûpâksha of Hêmakûṭa (Hampe), on a Sunday corresponding to the new-moon day of the month Pushya in the year Hêmaḷambi, which is coupled with the S'aka year 1159, under the asterism S'ravaṇa and Vyatipâta-yôga, the combination constituting the holy occasion known as *ardhôdaya*; and another grant by Gôviyaṇṇa's son Nâgayya's *heggaḍe* Nâraṇa-Dêva, who is thus described:—His family being Kannaḍa, his *gôtra* Vasishṭha, his family god S'iva, his father *prabhu* Kalleya, his mother Nâgave, his wife Mâyi-Dêvi and his son Kalla—who is there so fortunate as Nâraṇa?. The epigraph concludes with a verse in praise of Sôvaṇṇa's sword. The engraver was Masaṇaya. The other inscription at the same place, which bears the same date, records grants to the same temple, on the same holy occasion of *ardhôdaya*, by several high officers of the kingdom It tells us that when (with titles as in the above inscription) the uprooter of the Magara kingdom, destroyer of the Pâṇḍya, establisher of the Chôḷa kingdom, Hoysaṇa-śri-vîra-Sômêśvara-Dêva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and, having created the city named Vijayarâjêndra in the Chôḷa kingdom, he was happily ruling there punishing the wicked and protecting the good, the grants were made. The officers that made the grants were the chief customs-officer Vayijaṇṇa, the *mahâ-pradhâna* Pôḷâḷva-daṇṇâyaka's *balu-manusya* (?agent) Lakhaṇṇa-Râyaṇṇa, the *mahâ-pasâyta Heggaḍe* Koḷḷiya Râmaṇṇa and the *mahâ-pasâyta mîna-bêṇṭekâra* (?fish-hunter) Mayiḷeya-Nâyaka's son Nâgeya-Nâyaka's *balu-manusya Heggaḍe* Hariyaṇṇa-Perumâḷe-Nâyaka. The officers and *gauḍas* of Chikka Beḷugali were to see that the grants were properly administered. Pôḷâḷva-daṇḍanâyaka was a great general under Sômêśvara's father Nârasimha II. It was he that built the Hariharêśvara temple at Harihar (last year's *Report*, para 89). He was also the author of a *shaṭpadi* work called *Harichâritra* (EC, 11, Davanagere 25). A third inscription at the same place, dated 1239, records a money grant for a flower-garden for the god Eḷḷêśvara of Chikka Beḷugali *alias* Vaijanâthapura by Sâvi-Dêva of Santasavâḍi, who was the *balu-manusya* of the *mahâ-pradhâna* Ravi-Dêva, Basavayya and Râghava-Dêva.

82. Of other records of this reign, a *vîragal* behind the Maḷemallêśvara temple at Tavanidhi, Hole-Narsipur Taluk, which is dated in 1248, records that during the rule of the Yâdava-Nârâyaṇa Hoysaṇa-Sômêśvara-Deva, on the (?) Marahas harrying the cattle of Tavanidhi, Mâḍi-gauḍa's son Mâya rescued the cattle and fell. Another *vîragal* at the same place, dated 1249, says that during the rule of Sômêśvara, on the occasion of the destruction of...yanahaḷi, Sôma-jîya attained the world of gods, and that his son Bayira-jîya set up the stone. We may also notice here two short inscriptions found on the outer walls of the Lakshmînarasimha temple at Nuggihalli (para 9), which give some interesting information about the execution of the sculptures in the temple. The period of these records is about A.D. 1249, the temple having been erected in that year during the reign of Sômêśvara (EC, 5, Channarayapatna 238). Several of the images on the walls have labels on their pedestals giving the names of the artists who made them. From these we learn that the two artists Mallitamma and Baichôja of Nandi had most to do with the ornamentation of the temple (*Report* for 1909, para 84). The present records tell us clearly that the figures on the north side were the handiwork of the sculptor Mallitamma. We may

therefore conclude that the sculptures on the south side were executed by Baichôja of Nandi, though this fact was already inferred from some of the labels on that side. For purposes of comparison, six of these "signed images" are shown on Plates II and III, three executed by Mallitamma and three by Baichôja.

Nârasimha III.

83. There are only two records of this king, one copied in the Lakshmînarasimha temple at Hole-Narsipur and the other in the Mallêśvara temple at Mâvanûr, Hole-Narsipur Taluk. The former, dated in 1276, begins with a brief account of the rise of the Hoysalas and gives their genealogy down to Sômêśvara. Nârasimha is then introduced, his title *Sâhityasarvajña*, his coming to throne at an early age and his defeat of the Sêvuṇa king being described in a few verses. Then follow a few verses in praise of Perumâḷe-daṇḍanâyaka: He was of the A'trêya-gôtra, son of Vishṇu-Dêva and Manchale, his guru being Râmakrishṇa. It was through him that Nârasimha's sovereignty was made secure and stable. His titles were *Râvuttarâya* and *Jaranike-Nârâyaṇa*. The epigraph then records that when (with usual Hoysaḷa titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, the raiser up of the Pâṇḍya kingdom, vîra-pratâpa-chakravarti Hoysaḷa-śri-vîra-Nârasimha-Dêvarasa was in the capital Dôrasamudra, ruling the earth in peace and wisdom, his servant, champion over deceivers of their lord, *Râvuttarâya, Jaranike-Nârâyaṇa*, worshipper of the lotus feet of Râmakrishṇa, the *mahâ-pradhâna* Perumâḷe-daṇṇâyaka, having purchased land from the *mahâjanas* of Vijayasômanâthapura, made it over to the *mahâjanas* of Uddûru to provide for the expenses of *A'indra-pûje* and *A'raṇa-pûje* in some temple. Perumâḷedêva-daṇṇâyaka was a renowned general under Nârasimha III. His grants are recorded in several inscriptions, *e.g.*, EC, 4, Nagamangala 38 and 39; EC, 11, Chitaldrug 12 and 32; EC, 5, Channarayapatna 269. (See also *Report* for 1908, para 48; *Report* for 1929, para 86.)

84. The other inscription of Nârasimha III, copied at Mâvanûr, is noteworthy both for its contents and artistic execution. It is a long epigraph, similar in some respects to the inscription E at Abbalûr (*Epigraphia Indica*, V, 245), giving the traditional account of a Lingâyat teacher named Parvatayya and recording a grant by the king for some S'iva temples. After four invocatory verses in Sanskrit in praise of S'iva and a verse in Kannada extolling Dêvarasa, the *oḍeyar* of Mâvanûr, as an incarnation of S'iva, comes a fine prose passage, giving a poetical description of S'riparvata and the god Mallikârjuna on it. Then the inscription goes on to say in poetical language that in a village to the south named S'îvara, Parvatayya was born of Brahman parents, who were adherents of the S'aiva creed; that, as a result of the tendencies of his previous birth, Parvatayya, even before initiation by a guru, became a devout worshipper of the god Mallikârjuna; that, being pleased with the fervour of his devotion, the god directed Nandi to become his guru under the name of Mallaiya, having given previous intimation to Parvatayya in a dream of the arrival of a guru to impart religious instruction to him; and that when, having been taught by Mallaiya, he was leading a quiet and devotional life, he was, by the grace of the god, blessed with two sons named Appaiya and Dêvarasa. The latter, having received religious teaching from their father, became great S'aiva devotees. Dêvarasa was known as the senior *oḍeyar* of Mâvanûr and Appaiya as the junior *oḍeyar*. The latter erected a temple at Mâvanûr and set up in it a linga, naming it Dêvêśvara after his elder brother. Dêvavve, wife of Appaiya, likewise built a temple at Mâvanûr and set up a linga named Appêśvara after her husband. The epigraph then records that (with usual titles) the niśśanka-pratâpa-chakravarti Hoyisaṇa-śrî-vîra-Nârasimha-Dêvarasa, on the S'ivarâtri day in the year Vishu, corresponding to the S'aka year 1204 (A.D. 1282), granted the village Tavanidhi in Sige-nâḍu to Appaiya's wife Dêvavve for the upkeep of the Dêvêśvara and Appêśvara temples and for the maintenance of the requisite establishment to conduct the services in them. Dêvavve divided the village into 40 *vrittis*, allotting 10 of them to provide for offerings of rice for the gods and the remainder to provide for the livelihood of the temple servants. The *vrittis* were bestowed on pious Mâhêśvaras with the condition that each *vrittidâr* should pay annually 2 *gadyâṇas* and 5 *paṇas*. The *vrittidârs* had also collectively to supply every year 12 cart-loads of fuel and certain articles such as rice, curds, milk, butter, etc., for each of the annual festivals named *guru-parva* and *pañcha-parva*. They had besides to pay jointly 2 *gadyâṇas* to meet the expenses

of the annual illumination festival. The income from the village was thus 102 *gadyâṇas*. The items of expenditure sanctioned by Dêvavve are thus given :—To two *pûjâris*, 10 *gadyâṇas*; to the man who brings water for the sacred bath, to the sweeper and to the man who scrapes grass in the enclosure, 5 *gadyâṇas*; to two gardeners, 10 *gadyâṇas*; for sandal, 5 *gadyâṇas*; for incense, 5 *gadyâṇas*; for lamps, 10 *gadyâṇas*; to the cook and the cleaner of the sacred vessels, 5 *gadyâṇas*; to the man who measures the temple grain, 5 *gadyâṇas*; for occasional white-wash and repairs, 5 *gadyâṇas*; to the cowherd in charge of the temple cows, 5 *gadyâṇas*; for each of the festivals S'ivarâtri, *davana-parva*, *nûla-parva*, *dîpôtsava*, the senior *oḍeyar's parva* on the 8th lunar day of the dark fortnight of Bhâdrapada, the junior *oḍeyar's parva* on the 10th lunar day of the dark fortnight of A'shâḍha, 5 *gadyâṇas*; to the supervisor in charge of the temple treasury and granary, 5 *gadyâṇas*; and for cardamoms, camphor, musk, etc., 2 *gadyâṇas*. We are also told that Dêvavve granted for the gods her own lands and all the money in her possession; and appointed her daughter Pârvatî-Dêvi as the superintendent of the temples and their property with full powers as regards the administration of the temple funds. The *vrittis* were not to be given away, sold or offered in exchange to men of other faiths or castes. In case any of the *vrittidârs* misbehaved themselves or turned heretics, they were to be deprived of their *vrittis* and turned out. The *vrittis* thus resumed might, however, be given away, sold or exchanged. The record closes with a prayer that this charity of king Nârasimha may endure as long as the earth, sun and moon.

Ballâḷa III.

85. Of the inscriptions of Ballâḷa III, a *vîragal* at the Râmêśvara temple at Bâgavâḷu, Hole-Narsipur Taluk, dated 1303, tells us that when the king of the hill chiefs, champion over the Malapas, Yâdava-Nârâyaṇa, lord of the excellent city of Dvârâvati, [terrifier of] the Lâḷa Chôḷa Gauḍa and Gûrjara kings, establisher of the Chôḷa king, establisher of the Pâṇḍya king, a spear to the head of the Magara king, sun of the south, emperor of the south, a tiger to kings, a *gaṇḍabhêruṇḍa* to kings, Vîra-Ballâḷa-Râya's sister's husband (*mayduna*) Sômeya-daṇṇâyaka was governing Bemmatûra-durga, on Kampila-Dêva, the general of the Sêvuṇa army, marching against Hoḷalakeṛe, he went there with his army, fought with Kampila and fell. His titles were—champion over princes who are very fond of their bodies; champion over princes who, having made a gift to-day, say "No" to-morrow; champion over princes who, having made a gift, brood on it. The record concludes with a verse extolling his valour thus :—While his followers shouted in admiration "Jîya (lord)!" and Ballâḷa-Dêva exclaimed "Bravo!" *Mayduna*-Sôma, making a sheath of the mouths of his enemies, thrust his sword into it. The engraver was E'chôja's son Siddayya. Bemmatûra-durga was the old name of Chitaldrug. The battle between Kampila and Sômeya-daṇṇâyaka at Hoḷalkere is also referred to in another *vîragal* at Chiṭṭanhalli, Krishnarajapete Taluk (last year's *Report*, para 93). The engraver of the present record is apparently identical with the engraver of EC, 11, Holalkere 136, of 1307. Another much worn *vîragal* at the same place, dated 1306, refers itself to the same reign and mentions some one who had the titles—an elephant-goad to warriors, protector of refugees. It then seems to record a grant by the Nâyakas of Bâgavâḷu for some one who fell fighting. The engraver was Gachchikôja's son Mallôja. An inscription on a stone lying in the compound of the Anglo-Vernacular School at Hole-Narsipur, which is dated in 1310, records that the pratâpa-chakravarti Hoyisaṇa-bhujabaḷa-śrî-vîra-Ballâḷa-Dêvarasa gave a *śâsana* to the *mahâjanas* of Kunchiya, which was a *dêvadâna* village of the god Padumalêśvara, to the effect that from the year 1311 they have been exempted from the payment of certain taxes (named), amounting in all to 230 *ga* and 1½ *pa*, which they had been paying to the palace. We are also told that the great minister Mâdigedêva-daṇṇâyaka, having made a *hodake* of 2300 *ga* and 3 *pa* to the king, purchased 4 villages (named) for a tank which he proposed to construct. It was he that procured the remission of taxes to the *mahâjanas* of Kunchiya and got the king's signature affixed to the grant. The villages he purchased were also exempted from the payment of certain taxes (named) and this fact was ordered to be noted in the 18 registers of the king, who also granted him a *śâsana*. The tank was constructed in the name of Mâyidêvi-daṇṇâyikitti, wife of the *mahâ-pradhâna* Mâdigedêva-daṇṇâyaka. Another epigraph at Jôḍi-Haradanhalli, Hole-Narsipur Taluk, which is also dated 1310, tells us that on a petition made to him by Ajagaṇṇa, the *praje-gavuḍa* of Haradanahaḷi, the same minister, Mâdigedêva-daṇṇâyaka, remitted certain taxes and settled some disputes. In EC, 11, Holal-

kere 136, of 1307, this minister is mentioned as ruling the kingdom in conjunction with the king in the residence of Dôrasamudra. The term *hodake*, which Mr. Rice has taken to mean 'a wrapper,' occurs in several inscriptions; and some remarks were made on the term by me in my *Report* for 1910, para 86. The present inscription lends considerable support to my interpretation of the term, namely, that it connotes some money contribution made to the king or some other high personage.

86. Of the other records of this reign, a *vîragal* at Bâgavâḷu, Hole-Narsipur Taluk, dated 1319, records that during the rule of (with titles as given in the previous para) the destroyer of the Kâḍava king, Giridurgamalla, a Râma in firmness of character, unassisted hero, Hoyisaṇa-srî-vîra-Ballâḷa-Dêvarasa, Singeya-daṇṇâyaka's son Hiriya Rama....and Ankeya-nâyaka's son Rama....fell in some battle. Another *vîragal* at the same place, which appears to be dated in 1322, is noteworthy, as it records the death of Singeya-daṇṇâyaka, son of Vîra-Ballâḷa's sister's husband (*mayduna*) Sómeya-daṇṇâyaka (para 85), in a battle between the Pâṇḍya kings in Southern India. We are told that Singeya-daṇṇâyaka was in the service of Vîra-Pâṇḍya of Kaṇṇanûr and that in a battle that took place between Vîra-Pâṇḍya on one side and his son Samudra-Pâṇḍya and Paraka-Pâṇḍya on the other, the former was put to rout and Singeya-daṇṇâyaka who was in his army fought bravely and fell. His titles are then given: An adamantine cage to refugees, protector of refugees, an elephant-goad to warriors, champion over youths who are fond of their bodies. The record closes with the statement that he was the son-in-law or nephew (*aḷiya*) of Ankeya-daṇṇâyaka. The information supplied by this record about the war between the Pâṇḍya kings appears to be new. Paraka-Pâṇḍya of this epigraph perhaps represents Parâkrama-Pâṇḍya, whose inscriptions are dated in A. D. 1315 and onwards. Vîra-Pâṇḍya is said to have ruled from A. D. 1296 to 1342 (*Indian Antiquary*, 42, 227). No published record gives the name Samudra-Pâṇḍya. It is not clear why Singeya-daṇṇâyaka went all the way to Kaṇṇanûr to take service under Vîra-Pâṇḍya.

87. A few more records which clearly belong to this reign, though the king is not named in them, may be noticed here. An inscription on a stone in a field to the west of Triyambakapura, Gundlupet Taluk, the top portion of which is defaced, states that when a sun to the lotus the Moḍakulaya family, champion over adulterers, a Mâri to the Kongas, disperser of the Kongas, capturer of Nîlagiri, Giridurgamalla, a spear to the hearts of....., a protecting rampart to the goddess of sovereignty of the Hoysaḷas, a new incarnation of Manmatha, breaker up of the Pâṇḍya...., a wild elephant to the lotus beds the Pâṇḍya forces, an adamantine cage to refugees, disgracer of ? hostile *maṇḍalikas*, a Râma in war with hostile *maṇḍalikas*, the champion who put to flight Arasuganḍarâma, fierce in war, breaker of all the pride of Viśâḷa-mudri, favorite of the lady Fame, unapproachable to the wicked, worshipper of the lotus feet of the god Allâḷanâtha, subduer of hostile forces, receiver of boons from Parâśara-parama-bhaṭṭâraka, devoted to the E'kâdaśi observance, sole warrior, paramour of the goddess of heroism, a perennial stream of ? *karṇakarpûra*, lover of cows and Brahmans, a brother to others' wives, lord of the excellent city of Svastipura, *Immaḍi-Râvuttarâya*, son of Perumâḷe-daṇṇâyaka,—śrî-vîra-Mâdhava-daṇṇâyaka was in the residence of Terakaṇâmbi, governing the Padinâlku-nâḍu (or 14 nâḍus) in peace, in the year Sâdhâraṇa corresponding to the S'aka year 1232 (A. D. 1310), he made a grant of a village to certain prominent S'rîvaishṇavas of Terakaṇâmbi, naming it Perumâḷapura after his father. Among the donees only a few names can be made out—Gôvindadâsa, Râmadâsa and S'rîrangadâsa. Mâdhava-daṇṇâyaka was a feudatory of Ballâḷa III. (*Report* for 1907, para 24; last year's *Report*, para 93). Among other inscriptions that mention him are E C, 4, Gundlupet 58 and Chamarajanagar 193. His father, who was a renowned general under Nârasimha III, has already been referred to in para 83 above. Another inscription on an oil-mill to the west of the tank at Kandâgâla, Gundlupet Taluk, which bears the date A. D. 1334, tells us that during the rule of the *mahâ-pradhâna, Immaḍi Râvuttarâya*, Kêteya-daṇṇâyaka, Râma-gauḍa Râya-gauḍa Kêta-gauḍa and Kaḷe-gauḍa, sons of Bamma-gauḍa of Kandavangala, granted the oil-mill for a perpetual lamp to be burnt before the god Sômanâtha for the spiritual merit of their father. From EC, 4, Gundlupet 69, of 1321, we learn that Kêteya-daṇṇâyaka was the son of the above-mentioned Mâdhava-daṇṇâyaka and that he also governed the Padinâlku-nâḍu with the seat of his government at Terakaṇâmbi. Another inscription on an oil-mill

near I'rattayya's house at Doḍḍa-Tuppûru in the same Taluk, dated 1505, records the grant of the oil-mill for the god Chôḷa-Râmanâtha by the son (name not given) of Appa-gauḍa of Tuppûr. The engraver was Gengaṇa.

VIJAYANAGAR.

88. There are only a few records of the Vijayanagar period. They begin in the reign of Harihara II and end in the reign of S'rî-Ranga-Râya II, covering a period of nearly 280 years from about 1380 to 1661. Three of the records are copper-plate inscriptions of Harihara II and S'rî-Ranga-Râya II.

Harihara II.

89. Of the records of this king, two are copper-plate inscriptions, one of them received from Gubbi, Hole-Narsipur Taluk, and the other from Sâgare, Heggadadevankote Taluk. Only a hand copy of the former is available, the original plates having been lost. The Sâgare plates are in the possession of Venkatasubba-bhaṭṭa of that village. They are three in number, each measuring $10\frac{1}{4}$" by 8", and are strung on a circular ring which is $2\frac{3}{4}$" in diameter and $\frac{1}{4}$" thick. The ends of the ring are secured in the base of a square seal, which measures 1" and bears the figure of a boar standing to the proper left. The plates are engraved in Nâgari characters, all of them on one side only. After invocation of Gaṇêśa, Sarasvati, S'iva, Vâmana and Parabrahma in separate verses, the inscription proceeds to give the date and a eulogistic account of Harihara II. The date given is Siddhârthi falling within the two hundred years after one thousand years of the S'âlivâhana-S'aka. Further on it is stated in another place that the grant was made on the occasion of a solar eclipse in the month of Kârtika of the year Siddhârthi. Harihara is described as the occupant of the throne of the great city Vidyânagarî on the bank of the Tungabhadrâ—a splendid wreath of jewels to the Karṇâṭa country pre-eminent in the circle of the earth, the birth place of all the *dharma* and *adharma*, and superior to all the other *tîrthas*; râjâdhirâja râja-paramêśvara vîra-pratâpa; a victorious Dhananjaya (Arjuna) in the battle-field; a Harischandra in speaking the truth; possessor of three thrones borne on the heads of hostile kings; breaker of the pride of hostile kings; protector of kings who take refuge with him; taker of all the *durgas* in war; worshipper of the gods, Brahmans and gurus; proficient in *nîti-śâstra*; clever in archery; well versed in the 64 arts; an ornament of the A'trêya family; having his feet illuminated by the jewels on the crowns of *mahâ-maṇḍalêśvaras*; and regulator of *dharma* and *adharma* as determined in *śruti* and *smriti*. Then follow further praises of Harihara's valour, liberality and learning. He was the sole lord of *gaja*, *aśva* and *nara*; and by his grace certain kings obtained three thrones with the titles Gajapati, Aśvapati and Narapati. It was for this reason that he was known as *mûru-râyara-gaṇḍa*. The inscription then records that king Harihara of the A'trêya-gôtra and A'śvalâyana-sûtra, son of Bukka, grandson of Praudha-Râya and great grandson of Dêva-Râya, on the occasion of a solar eclipse in the month Kârtika of the year Siddhârthi, on the application of Mâdhavarâja, granted, with pouring of water, the village Sâgara situated on the bank of the Kapilâ in Baya-nâḍu of the Hôsaṇa kingdom, with all the usual rights, to Vibudhêndrasarasvati of the Jâmadagnyavatsa-gôtra, A'śvalâyana-sûtra and Rik-śâkhâ, son of Rakhupâdhya, grandson of Nanjinâtha and great grandson of Bhûtanâtha. The donee is said to have made a deep study of the three Vêdas, to have grasped the essence of all the *śâstras* and to have been a regular performer of the five sacrifices. The village granted had also six hamlets (named) attached to it. The record concludes with a number of the usual inprecatory verses. There is also a verse asking forgiveness of the readers for any orthographical mistakes that may be found in the grant. The signature of the king—*S'rî-Virûpâksha*—is given in Kannada characters.

It will be seen from the above that this grant is peculiar in several respects. It differs from all the published copper-plate inscriptions of Harihara not only in the arrangement of facts but also in giving the king's titles and genealogy and in the mode of giving the date. The genealogy is not supported by any inscription that we know of. The intended date is perhaps S'aka 1302 (A. D. 1379), but there was no solar eclipse in that year. There was an eclipse in Kârtika of Siddhârthi corresponding to A. D. 1319, but this year is too early for either Harihara of the Vijayanagar dynasty. Further, the record is disfigured by numerous grammatical and orthographical errors. These circumstances are sufficient to raise a reasonable doubt as to the genuineness of the grant.

90. Of the other records of Harihara II, the hand copy of a copper-plate grant referred to at the beginning of the previous para is in the possession of Mysore Srikanthaiya, a resident of Gubbi, Hole-Narsipur Taluk. After invocation of S'iva, Gaṇês'a and the Boar incarnation of Vishṇu, the record proceeds to give the genealogy of Harihara II thus:—In the race of the Moon was born Yadu whose descendants became renowned as Yâdavas. Among these was Sangama. His son was Bukka. To him and Gaurî was born Harihara. Then follow a few verses in praise of Harihara. In the three former *yugas* Paraśurâma, Râma and Krishṇa were born for punishing the wicked. In the Kali-yuga, however, Hari himself incarnated as Harihara for the purpose. The inscription then records that the râja-paramêśvara, sole lord of the eastern, western, southern and northern oceans, a Garuḍa to the serpents the kings who break their word, *suratrâṇa* of the Hindu kings, an adamantine cage to refugees, establisher of the path of the Vêdas, a traveller in the paths of *karma* and Brahma, a brother to others' wives, learned in literature, a Vâlmiki among kings, a Vyâsa among kings, śrî-vîra-Harihara-Mahârâja, on a Friday corresponding to the first lunar day of the bright fortnight of Vaiśâkha in the year Durmati, which is wrongly coupled with the S'aka year 1332, on the holy occasion of setting up the god Bukkarâjêśvara, granted, in the presence of the god Virûpâksha, the village Gubbi *alias* Bukkarâjêśvarapura situated in Konga-nâḍu of the Hoysaḷa country, making it an *agrahâra* of 40 *vrittis*, to 39 Brahmans of various *gôtras*, śâkhâs and names. Then follow details about the donees and the boundaries of the village granted. The S'aka year intended is evidently 1304 (A. D. 1381), corresponding to Durmati. The god Bukkarâjês'vara was set up by Harihara apparently in the name of his father Bukka. An epigraph at Arekal Hosahalli in the same Taluk makes the simple statement that the village belongs to Mâdhava-dêva of Hariharapura. This Mâdhava-dêva is no doubt identical with the Mâdhava mentioned in para 22 as having built the Mâdhavarâya temples at Haḷekôṭe and Hariharapura. From E C, 5, Hole-Narsipur 7, of 1396, we learn that he was granted Hariharapura, Tavanidhi and a few other villages by Harihara II.

Sâḷuva Narasinga II.

91. An inscription to the east of the Basavaṇṇa temple at Uyyambaḷḷi, Heggaḍadevankote Taluk, dated in 1497, tells as that the *mahâmêḍanimîseyara-gaṇḍa* Kaṭhâri-Sâḷuva Narasimha-Râjavarma-Râya's minister Tipparasa granted Uyyambaḷḷi to provide for offerings of rice and lamps for the god Râmayadêva of Kittûr. After a few usual imprecatory sentences the epigraph closes with the statement that if any customs-officials violate the grant, they shall incur the sin of having killed *this* cow, the figure of a cow being sculptured before the word *this*. The king mentioned in this record is Immaḍi Narasinga or Sâḷuva Narasinga II, who belonged to the Second Vijayanagar Dynasty, properly so called (see my *Report* for 1903, para 63), and ruled from 1493 to 1504. He was the son of Sâḷuva Narasinga I, who was minister and general of the last weak rulers of the First Vijayanagar Dynasty, which he supplanted in the end (*Ibid.*, para 64). Tipparasa is also mentioned in EC, 4, Heggaḍadevankote 74, of 1498, as the house minister of Sâḷuva Narasinga II and as making a grant for his merit. This minister appears to have also served under Vîra-Narasimha of the next Vijayanagar Dynasty in 1506 (*Ibid.*, para 67). Another inscription in front of the Ranganâtha temple at Haradûrpura, Arkalgud Taluk, which is dated in the cyclic year Raudri, records the grant of certain taxes for the god by Tipparasa's man (*manusa*) Huluse Dêvarasayya. The Tipparasa of this epigraph is probably identical with his namesake mentioned above and, if so, Raudri may be taken to represent A. D. 1500.

Narasaṇa-Nâyaka.

92. An inscription at Hairige, Heggadadevankote Taluk, dated in the year Naḷa, tells us that, for the merit of Narasaṇa-Nâyaka, some one (name gone) granted certain lands to Kâmayya as a *sarvamânya*. Narasaṇa-Nâyaka was the father of Krishna-Dêva-Râya and the second usurper of the Vijayanagar throne. The year Naḷa of the record corresponds to A. D. 1497.

Nârasimha-Râya.

93. A much worn epigraph in front of the I'śvara temple at Chigalli, Hole-Narsipur Taluk, records that during the rule of Nârasimha-Râya the *gauḍu-prajegaḷ* of Chikkahaḷi in Maravûr-sthaḷa made a grant of land to provide for offerings of rice for the god Mallikârjuna of their village. Unfortunately the portion containing

the date is completely defaced. It is very probable that the king referred to is Vîra-Narasimha, elder brother of Krishna-Dêva-Râya. The date of the record may be about 1506.

Krishṇa-Dêva-Râya.

94. An inscription at Haḷe Bhîmanabîḍu (EC, 4, Gundlupet 62), which has now been revised, says that on the auspicious occasion of the birth of a son (*putrôtsava*) to the mahâ-maṇḍalêśvara śrî-Krishṇa-Râya in Bahudhânya (A. D. 1518), by order of....., a grant was made.

Sadâśiva-Râya.

95. A record of Sadâśiva-Râya outside the north *navaranga* entrance of the Lakshmînarasimha temple at Hole-Narsipur registers a grant to barbers in 1545 by the mahâ-maṇḍalêśvara Râma-Râjayayya-Viṭhalêśvarayya-mahâ-arasu by order of the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Sadâśiva-Râya-mahârâya. The epigraph closes with the statement that those who violate the grant shall be sons of barbers.

Venkaṭapati-Râya I.

96. There is only one inscription of this reign. It was found near a ruined *maṇṭapa* on the way to the bathing ghât of the Vaiśyas at Hole-Narsipur. The epigraph tells us that when (with usual titles) śrî-vîra-Venkaṭapati-Dêva-mahârâya, seated on the jewel throne at Penugoṇḍa, was ruling the earth, Sakhare Lakshmarasu of the Parâśara-gôtra A'śvalâyana-sûtra and Rikśâkhâ, son of Basavaiya and grandson of Tipparasaiya, caused to be erected in 1606 a *maṇṭapa* for use during the floating and car festivals and the final sacred bath of the god Lakshmînarasimha; and that (Lakshmappa)-Nâyaka of the Kâśyapa-gôtra, son of Venkaṭapa-Nâyaka and grandson of....., granted certain lands to meet the expenses of the above festivals. The donor Lakshmappa-Nâyaka was one of the chiefs of Hole-Narsipur.

S'rî-Ranga-Râya II.

97. There are two records of this king, one a stone inscription at Kallu Byâḍarhalli, Hole-Narsipur Taluk, and the other a copper-plate inscription in the possession of Yógam-bhaṭṭa at Hole-Narsipur. The former, dated in A. D. 1657, records that during the rule of the râjâdhirâja râja-paramêśvara, śrí-víra-pratâpa śrî-vîra-S'rî-Ranga-Nâyaka, Nârasimha-Nâyaka of the A'pastamba-sûtra, son of Rangappa-Nâyaka and grandson of (Lakshma)ppa-Nâyaka, granted the village Nârasimhasamudra belonging to Nârasimhapura to Hari-paṇḍita of the A'śvalâyana-sûtra. The signature of Nârasimha-Nâyaka-*S'rî—Jayanarasimha*—comes at the end. There is also a figure of Vâmana sculptured on the stone at the close of the inscription. The suffix *Nâyaka* instead of *Râya* in the name of the Vijayanagar king deserves notice. The donor in this record was also a Hole-Narsipur chief. The other inscription, dated 1661, consists of 2 plates, each measuring $6\frac{1}{2}''$ by $5''$. They are written in Telugu characters, both being engraved on one side only. After invocation of S'iva and the Boar incarnation of Vishnu the inscription proceeds to say that while (with usual titles) śrî-vîra-S'rî-Ranga-Râya-Dêva-mahârâya-ayyavâru of the lunar race, lord of the throne at Ghanagiri (Penugoṇḍa), son of Gópâlarâjayya and grandson of A'rivîṭi Râmarâju-Rangaparâjaiya of the A'trèya-gótra A'pastamba-sútra and Yajuś-śâkhâ, was ruling the earth in peace at Vêlâpuri (Belur), he granted with all the usual rights the village Koṇḍagala-vâḍi belonging to Udúru of the Huṇisemande-sîme to Nârâyaṇa-śâstri of the Kauṇḍinya-gótra A'pastamba-sútra and Yajus'-śâkhâ, son of Raghunâtha-bhaṭṭa and grandson of S'ambhulinga-bhaṭṭa. The signature of the king—*S'rî-Râma*—is given in Kannada characters. The grant was written by Râyasam Vâbanna,.....of Lakhkharasu. (See last year's *Report*, para 114.)

Hole-Narsipur.

98. A number of inscriptions copied mostly in Hole-Narsipur Taluk relates to the Hole-Narsipur chiefs, who appear to have been an independent branch of the Belur chiefs with their capital at Hole-Narsipur. They had the same titles as those of the Belur chiefs and were of the same *gôtra*, *sûtra* and *śâkhâ*. They were also of the solar race and ruled from Hole-Narsipur for several generations in the 16th and 17th centuries. Several inscriptions tell us that the Narasimhapurada-sîme or

Narsipur District was granted to these chiefs as an *umbaḷi* by the Vijayanagar king Krishṇa-Dêva-Râya. The newly discovered records enable as to make up the following list of the succession of these chiefs :—

Venkaṭapa-Nâyaka or Venkaṭâdri-Nâyaka *m.* Padmâmbikâ.

Lakshmappa-Nâyaka (1591-1614). Virupa-Nâyaka (1629). Tirumalaiya

m. Channâmbikâ.

Rangappa-Nâyaka I (1651) Nârasimha-Nâyaka II (1658-1665).

Nârasimha-Nâyaka I (1654-1657).

Rangappa-Nâyaka II (1655).

Venkaṭapa-Nâyaka.

99. This is the first of the Hole-Narsipur chiefs as indicated by the records of the dynasty copied during the year. An inscription at Hâragoṇḍanhalli, Hole-Narsipur Taluk, records a grant by him for the spiritual welfare of his parents. A portait statue of his stands in the *navaranga* of the Lakshmînarasimha temple at Hole-Narsipur, with his name engraved on the pedestal. There are also a few inscriptions on the floor of the same *navaranga* telling us that Venkaṭapa and his son Tirumalaiya did obeisance to the god. It is probable that he built or renovated the *navaranga* or patronised the temple by making some endowment for its upkeep. His name is likewise engraved on two door-sills of the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, as also on a door-sill of the ~~Râmânujâchârya~~ Narasimha temple at Sâligrâma, Yedatore Taluk. He may have restored or endowed these temples also. Judging from the published inscriptions of this chief, the period of the above records may be about 1580.

Lakshmappa-Nâyaka.

100. There are several records of this chief. His figure is sculptured on a pillar of the Koṭâra-maṇṭapa in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur with the name Lakshmappa-Nâyanivâru engraved over it. A grant made by him in 1606 was referred to when speaking of the Vijayanagar king Venkaṭapati-Râya I (para 96). An inscription in front of the A'njanêya temple at Gangûr, Hole-Narsipur Taluk, which begins with obeisance to Râmânuja, records the grant of the village for some god by Lakshmappa-Nâyaka. Another to the east of Channâpura in the same Taluk, which appears to be dated in 1614, tells us that Krishṇappa-Nâyaka's Lakshmappa-Nâyaka granted Chennâpura for the god Chennamallikârjuna set up by Junjappa-seṭṭi. A third in front of the A'njanéya temple at Niḍuvaṇi in the same Taluk, which appears to be dated 1591, records that Krishṇappa-Nâyaka's Lakshmappa-Nâyaka granted Niḍôṇi *alias* Lakshmaṇapura, belonging to his Narasimhapura-sîme, for the god Narasimha, in order that ? Chikka-Nâyaka might attain Vaikuṇṭha (or the abode of Vishnu). In the last two records the donor's grandfather's name occurs before his instead of his father's name as usual, probably because the grandfather was a celebrated chief who was supposed to be the founder of the family.

Virupa-Nâyaka.

101. This chief was another son of Venkaṭapa-Nâyaka. An inscription to the south of Mâchigoṇḍanhalli, Hole-Narsipur Taluk, dated 1629, says that Venkaṭâdri-Nâyaka's son Virupa-Nâyaka granted, on the occasion of a solar eclipse, for the spiritual merit of his father, the village Mâchigoṇḍanahaḷḷi *alias* Narasigalapura for the god Tiruvengaḷanâtha of Mâvinakeṛe.

Tirumaḷaiya.

102. This chief appears to have been another son of Venkaṭapa-Nâyaka. An inscription on the floor of the *navaranga* of the Lakshmînarasimha temple at Hole-Narsipur mentions him as the son of Venkaṭapa ; and another at the same place tells us that he along with his father did obeisance to the god (para 99).

Rangappa-Nâyaka.

103. A label over a male figure sculptured on the right jamb of the *navaranga* doorway in the Lakshmînarasimha temple at Hole-Narsipur informs us that the figure represents Kichchayya, bearer of the betel-bag of Rangappa-Nâyaka. In EC, 5, Arkalgud 57, of 1659, which is a copper grant issued by Nârasimha-Nâyaka, son of Lakshmappa-Nâyaka, the donor Nârasimha-Nâyaka alludes to a former grant made by his elder brother Rangappa-Nâyaka. This portion is not translated by Mr. Rice. From this it is clear that Rangappa-Nâyaka was the elder son of Lakshmappa-Nâyaka. He seems to have ruled only for a short period.

Nârasimha-Nâyaka I.

104. This chief was the son of Rangappa-Nâyaka. There are several records of his reign. Two of them, dated 1654 and 1655, were found on a pillar of the Koṭâra-maṇṭapa in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur. The earlier record tells us that Nârasimha-Nâyaka, son of Rangappa-Nâyaka and grandson of Lakshmappa-Nâyaka, caused to be erected, for his own merit, the Lakshmívilâsa-maṇṭapa for the Mahânavami festival and granted some land to meet the expenses of that festival. We thus learn that what is now known as the Koṭâra-maṇṭapa in the above temple was named Lakshmîvilâsa-maṇṭapa at the time of its erection by Nârasimha-Nâyaka I. The other record says that Nârasimha-Nâyaka of the Kâśyapa-gôtra, son of etc., granted the village Ankabaḷḷi, belonging to the Narasimhapura-sîme, on the auspicious occasion of the birth of a son to him. The name of the donee is defaced. Another inscription at Ankanhalli, Hole-Narsipur Taluk, which is likewise dated 1655, records the grant of a village by him for his own merit. Another grant made by him in 1657 was already referred to when speaking of the Vijayanagar king S'rî-Ranga-Râya II (para 97).

Rangappa-Nâyaka II.

105. An epigraph at Ankavalli, Hole-Narsipur Taluk, dated 1655, tells us that Rangappa-Nâyaka of the Kâśy apa-gótra, grandson of Rangappa-Nâyaka and great grandson of Lakshmappa-Nâyaka, on the auspicious occasion of the birth of a son to him, granted the village Ankabaḷi, belonging to his Narasimhapura, for the god Narasimha. Though the record does not name the donor's father, the pedigree given makes it clear that he was the son of Nârasimha-Nâyaka I.

Nârasimha-Nâyaka II.

106. This chief was the younger son of Lakshmappa-Nâyaka (para 103). He was a devout Vaishṇava and appears to have been a most prominent member of the family. The large structure at Hole-Narsipur now occupied by the Uttarâdi-maṭha is said to represent his palace and the present O'nkârêśvara temple his Durbar hall. He built several sudsidiary shrines in the *prâkâra* of the Lakshmînarasimha temple, a pond called Chandrasaras and a tank named Narasâmbudhi after himself. There are five inscriptions of this chief, one of them being a copper grant. The latter gives several details about himself and his family. All his records are composed both in Sanskrit and Kannada. One of them near the shrine of the goddess A'ṇḍâḷ in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur, dated 1658, records the erection of a shrine in the above *prâkâra*, the setting up in it of S'ûḍikkuḍutta-nâchchâr and the grant of a village to provide for offerings of rice for the goddess, by Nârasimha-Nâyaka of the Kâśyapa-gôtra, son of Lakshmappa-Nâyaka, grandson of Venkaṭâdri-Nâyaka and great grandson of Baiyappa-Nâyaka's (son) Krishnappa-Nâyaka. A'ṇḍaḷ was one of the twelve S'rîvaishṇava Saints and the authoress of two Tamil hymns forming a portion of the *Nâlâyiraprabandham*. She was the daughter of Saint Periyâḻvâr and was also known by the names Gôdâ-dêvi and S'ûḍikkoḍutta-nâchchiyâr. The latter name, which occurs in the present inscription, is thus accounted for:—It means "the lady who gave (garlands of flowers) after wearing (them)." Periyâḻvâr used to prepare garlands of flowers for the god Vaṭapatraśâyi of his village S'rîvilliputtûr, but, in his absence, A'ṇḍaḷ used to take up the wreaths of flowers intended for the god, wear them in her locks, and, placing herself before a mirror, admire herself with a view to make sure if she would, in that decorated condition, be a proper match to the Lord whom she always regarded as her would-be-husband and Master, taking care, however, to put them back in their place afterwards. One day Periyâḻvâr, noticing this desecration of the holy garlands, scolded the girl and refrained from taking them to the temple as usual. But the god appeared to him in a dream and told him

that the garlands which, according to him, were polluted, were all the more acceptable to him by reason of the sincere devotion of the wearer. Another inscription, also dated 1658, on a pillar of the veranda in front of the Râmânujâchârya shrine in the same temple, tells us that Nârasimha-Nâyaka, for his own prosperity and increase of merit and wealth, built separate shrines in the *prâkâra* of the Lakshmînarasimha temple, set up in them figures of Chakrâḻvâr, Kûrattâḻvâr, Vêdântâchârya, Periya-Jîyar and Mudaliyâṇḍâr and granted certain lands to provide for the services in these shrines. Chakrâḻvâr is a personification of the discus of Vishṇu. Kûrattâḻvâr and Mudaliyâṇḍân were the immediate disciples of Râmânujâchârya, Vêdântâchârya and Periya-Jîyar were renowned teachers and authors who flourished in the 13th and 14th centuries. The latter is commonly known as Maṇavâḻamahâmuni. Another on a stone near the pond known as Kalyâṇi in the fort of Hole-Narsipur, dated 1659, records that Nârasimha-Nâyaka, son of etc., constructed the pond and gave it the name of Chandrasarasu. The signature of the king—*S'rî-Jayanarasimha*- is given at the end. This epigraph, though mostly similar in its contents to EC, 5, Hole-Narsipur 1 which stands by its side, has a Sanskrit introduction which is not found in the other. A fourth inscription near the tank at Malapanhalli, Hole-Narsipur Taluk, also dated 1659, records the construction by the same chief, who is given several titles here (see next para), of a tank called Narasâmbudhi after his own name.

107. The record that remains to be noticed of this chief is a copper-plate inscription received from Jodidar Venkatasubbaiya of Kanchênhalli, Arkalgud Taluk, who is said to be a lineal descendant of the recipient of the grant. It consists of 5 plates, each measuring $8\frac{1}{2}''$ by $6\frac{3}{4}''$. The plates, which are engraved in Nâgari characters, are strung on a circular ring which is 2″ in diameter and $\frac{1}{4}''$ thick. The ring had no seal when the plates came to me. The inscription is similar in contents to E C, 5, Arkalgud 22 and bears the same date, *viz.*, A. D. 1665. After invocation of S'iva and the Boar incarnation of Vishṇu, the genealogy of Nârasimha-Nâyaka is thus given:—In the line of Kâśyapa was born Râmadâsa of the solar race. His son was Girîśa; his son, Yarra-bhûpa; his son Timma-bhûpa; his son, Bayya-nṛipa; his son, Krishṇa-bhûpa; his son, Venkaṭa-bhûpa; his wife was Padmâmbikâ and their son, Lakshma-bhûpa. The latter had a lofty building erected at Kâśî for the god Paśupati and performed *vâjapêya* and other sacrifices. His wife was Channâmbikâ and Vishṇu himself was born as their son in Narasa-bhûpa. Then follow a few verses in praise of Narasa-bhûpa or Nârasimha-Nâyaka. He presented many golden ornaments such as breast-plates, conchs, discuses, crowns, bracelets and pendants together with necklaces of precious stones to the gods Janârdana and Narasimha and to the goddess Lakshmi. Having erected stone buildings, he set up in them A'muktamâlyapradâ (or A'ṇḍâḷ) and Sudarśana or the discus of Vishṇu. He constructed the tank named Narasâmbudhi and the pond named Chandrasaras. A'muktamâlyapradâ is the Sanskrit rendering of the Tamil name S'ûḍikkoḍutta-nâchchiyâr (see previous para) and Sudarśana is Chakrâḻvâr mentioned above. The inscription then records that the lord of Maṇinâgapura, *sindhu-Gôvinda, dhavaḷânka-Bhîma, dinakara-gaṇḍa, birida-saptânga-haraṇa*, a Dhananjaya (Arjuna) in war, a Vikramârka in courage, a Râdhêya (Karṇa) in making gifts, gratifyer of the gods and Brahmans by his incessant sacrifices, protector of all the *dharmas*, supporter of the gods and Brahmans, Nârasimha-Nâyakaraiya of the Kâśyapa-gôtra, son of Lakshmappa-Nâyaka, grandson of Venkaṭâdri-Nâyaka and great grandson of Bayyappa-Nâyaka's (son) Krishṇappa-Nâyaka, on the 12th lunar day of the bright fortnight of A'shâḍha in the year Viśvâvasu corresponding to the S'aka year 1587, granted to 12 Brahmans (named with their *gôtras*, etc.,) with all the usual rights, as a tax-free *agrahâra*, the village Kanchanahaḷḷi in Habbâḷesthaḷa belonging to the Narasimhapura-sîme which has come down to him from of old as a gift from [Krishṇa]-Râya, in order that his parents Lakshmappa-Nâyaka and Chennâjiyamma, Raṅgappa-Nâyaka and daughter Koṇḍamma may attain Vaikuṇṭha, and that he, his son, friends and wife may obtain great prosperity and the fulfilment of all their desires. The village was to be divided into $12\frac{1}{2}$ *vrittis*, 12 of them going to the 12 Brahmans referred to above, and of the remaining $\frac{1}{2}$ *vritti*, $\frac{1}{4}$ was to be given to Basavaṇa-hebâruva for his share as *yajamâna* of the village and $\frac{1}{4}$ to the village temple. The signature of the chief *S'rî-Jayanarasimha* is given at the end in Kannada characters. The labels on the pedestals of the 10 figures of A'ḻvârs in their shrine in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur

may belong to the same period, as it is probable that the figures were set up by or during the rule of this chief. The names given are (1) Poyge-âḻvâr, (2) Pûdatt-âḻvâr, (3) Mahadâhvaya (or Pêy-âḻvâr), (4) Tirumaḻiśaiy-âḻvâr, (5) Namm-âḻvâr, (6) Kulaśêkhar-âḻvâr, (7) Periy-âḻvâr, (8) Toṇḍaraḍippoḍiy-âḻvâr, (9) Tiruppâṇ-âḻvâr and (10) Tirumangaiy-âḻvâr. These together with A'ṇḍâḻ and Madhurakaviy-âḻvâr form the twelve "canonised Saints in the Church of the S'rîvaishṇavas."

108. An inscription to the west of the Basavaṇṇa temple at Môṭanâyakanhalli, Hole-Narsipur Taluk, which is dated in the cyclic year Manmatha (?1655) and records the grant of the village for the god Nârasimha by ? Bayachapa-Nâyaka, may belong to the same dynasty. It is not clear who this Bayachapa-Nâyaka was. He does not seem to be identical with the Bayya-nṛipa (see previous para) of this dynasty.

UMMATTUR.

109. An epigraph to the north-west of Bommanhalli, Gundlupet Taluk, dated 1492, records a grant of land by Parvata-dêva, a subordinate of the *mahâ-maṇḍalêśvara* Nanja-Râya-Oḍeyar. This chief ruled from 1482 to 1494.

NUGGIHALLI.

110. An inscription on the lintel of the *sukhanâsi* doorway of the Tirumaladêva temple at Nuggihalli, Channarayapatna Taluk, tells us that Râya-nṛipa, son of Timmarâja and Virupâmbikâ, set up the god Tiruvengaḻanâtha and made a grant of the village Kaṭṭigeyahaḻḻi. The donor, who is described as a great warrior, was of the lunar race and had the titles Bhuvanaikavîra and Gajabêṭe-râja (hunter of elephants). From EC, 5, Hassan 117, of 1573, we learn that he was of the A'trêya-gôtra A'pastamba-sûtra S'âvâśva-pravara and Yajuś-śâkhâ, and that his father was the son-in-law of the Vijayanagar king Dêva-Râya II (1419-1446). Râya-nṛipa may have set up the god in the name of his father. Linga-mantri, the author of a metrical lexicon in Kannada styled *Kabbigarakaipiḍi*, says that he was the minister of this chief of Nuggihalli. The date of the epigraph may be about A.D. 1500.

A few labels found on the pedestals of certain metallic images in the Lakhmînarasimha temple at Nuggihalli, which were referred to in para 9 above, may also be noticed here. They are inscribed on 5 metallic images, namely, the *uṭsava-vigraha* of Kêśava and its consorts, the seated metallic image of the goddess and the *uṭsava-vigraha* of the Kêśava temple at Hebbaḻalu, and seem to tell us that the images were caused to be made or presented by Gôpâla. We are not told who this Gôpâla was; but, according to local tradition, he was a Pâḻegâr of Nuggihalli. Judging from the characters, the period of the labels may be about 1600.

HEGGADADEVANKOTE.

111. An inscription on the guilt *kalaśa* or knob of an umbrella in the Varadarâjasvâmi temple at Heggadadevankote is of some interest as it is engraved in inverted characters and has to be read with the help of a mirror. It bears the date S'aka 820, though the characters are pretty modern, and tells us that the *kalaśa* was presented by Heggoḍe. An inventory of the temple articles found in the records of the Taluk office gives the name of the donor as Heggaḍe Dêvarâja-Oḍeyar. It is said that Heggaḍadêvankôte is named after him. Mr. Rice gives the tradition that Heggaḍe Dêva rebuilt the fort and restored in his own person the ancient line of rulers about the 10th century (*Mysore*, II, 249). But the characters of this inscription appear to be of about the 16th or 17th century.

MAHAPATRE.

112. An epigraph to the north of the Mâri temple at the *bêchirâkh* (ruined) village Lokkere, Gundlupet Taluk, dated 1540, tells us that the *mahâ-maṇḍalêśvara* Koṇḍayyadêva-Chôḻa-mahâ-arasu, agent for the affairs of Tevuḍâchehâra-Mahâpâtre and Sômaśilâdêva-râhutarâya-Mahâpâtre-arasu, granted a village, as a *sarvamânya*, to a resident (name defaced) of Terakaṇâmbe. The signature of the donor—*Koṇḍarâju* is given at the end. A Vidyâdhara-Mahâpâtre-arasu is mentioned in EC, 4, Gundlupet 36, of 1550, as a feudatory of Sadâśiva-Râya of Vijayanagar, who is said to have bestowed on him the Terakaṇâmbi-sîme for the office of Nâyak. So, these Mahâpâtres appear to have had their seat of government at Terakaṇâmbi.

Koṇḍayyadêva-Chôḷa-mahâ-arasu is also mentioned in Gundlupet 7 as having repaired the Lakshmîvaradarâja temple at Terakaṇâmbi. For other Chôḷa-mahâ-arasus see para 45 of my *Report* for 1907.

MYSORE.

113. Only a few records relating to the Mysore kings were copied during the year. Several of them belong to Krishṇa-Râja-Oḍeyar III. A few more of the same period which do not name the king will also be noticed under this head.

Krishṇa-Râja-Oḍeyar II.

114. Two inscriptions of Kaḷale Nanja-Râja, who lived in this reign, were found on the metallic images of Tâṇḍavêśvara and his consort Chaṇḍikâmbikâ in the Mallikârjuna temple on the hill near Beṭṭadapura, Hunsur Taluk. They inform us that the images were presented by Nanja-Râja-Oḍeyaraiya of the Bhâradvâja-gôtra A'śvalâyana-sûtra and Rik-śâkhâ, son of Kaḷule Vîra-Râja-Oḍeyaraiya and grandson of the Mysore Daḷavâyi Doḍḍaiya. For other images presented by him, see para 130 of last year's *Report*.

Krishṇa-Râja-Oḍeyar III.

115. There are several records of this king. An inscription in Pâpaṇṇi's field opposite to the Chippalagaṭṭamma shrine at Hole-Narsipur records a grant of land by the king to the cowherd, *sêrvêgâra* Mailâraiya, as a *koḍagi*. The inscription is engraved on four separate stones, which apparently once formed the boundary stones of the land granted. A similar grant to *sêrvêgâra* Durgaiya is recorded in EC, 5, Hole-Narsipur 5. The date of the record may be about A.D. 1820. Another inscription on the pedestal of the metallic image of Satyabhâmâ (Plate VII, 2) in the Narasimha temple at Sâligrâma, Yedatore Taluk, tells us that the image was presented by Krishṇa-Râja-Oḍeyar III to the Prasannakrishṇasvâmi temple at Mysore. The inscription is exactly similar to the ones found on the metallic images in the above temple and noticed in para 133 of last year's *Report*. The image in question is said to have been found in a pond known as Gautama-tîrtha in front of the Narasimha temple. It is not clear how or when this image which was in, or was intended for, the Prasannakrishnasvâmi temple, found its way into the above pond. As this temple was built in 1829 (*Report* for 1908, para 80), the date of the record may be about the same. Two inscriptions on the Nandi and peacock vehicles in the temple at Beṭṭadapura, Hunsur Taluk, in which the *utsava-vigraha* of the Mallikârjuna temple on the hill near Beṭṭadapura is kept, tell us that the vehicles were presented in 1867 and 1868 respectively to the temple of Siḍilu Mallikârjuna (para 33), whose lotus feet are illuminated by the rays of the jewels in the crowns of all the demi-gods, by Hajûru Môdîkhâne *sâvakâr* Mêgaḷa-mane Linganṇa's son Nâga-seṭṭi of Beṭṭadapura, a humble servant of S'rî-Krishṇa-Râja-Oḍeyar of Mahiśûrapura.

116. A few inscriptions recording gifts of jewels, vessels, etc., to temples which belong to the same period, may also be noticed here. Four of the silver ornaments in the Lakshmînarasimha temple at Hole-Narsipur bear inscriptions stating that the ornaments were presents from Satyadharma-yati. The latter was a svâmi of the Uttarâdi-maṭha, being 28th in spiritual descent from Madhvâchârya. His period is given as A. D. 1797 to 1830. He is said to have been a great Sanskrit scholar, being the author of a commentary called *Durghaṭârthadîpikâ* on the Bhâgavata-purâṇa, and guru to Dewan Purnaiya. It is said that on the invitation of Krishṇa-Râja-Oḍeyar III the svâmi, who had been at S'ravaṇûr, came to Hole-Narsipur and that the present Mâdhva-maṭha, which was originally the palace of the chief Nârasimha-Nâyaka, was assigned for his residence. His *brindâvana* or tomb is said to be at Hoḷehonnur. A silver cup in the same temple was the gift of *sêrvêgâra* Durgaiya, the same individual to whom a grant by Krishna-Râja-Oḍeyar III is recorded in Hole-Narsipûr 5; another, of Lingaiya's son Javarâyi-gauḍa of *tôshakhâne* or the Treasury; and another still, of *sêrvêgâra* Gollaiya Guruvaiya's younger brother Siddappa of the king's own Treasury. Further, a silver pitcher in the same temple was a present from the men of the local (?) garrison (*ṭhâṇya*). In the Râmêśvara temple at Kittûr, Heggadadevankote Taluk, a silver ornament, a bell and a water-vessel were presents from Aḷiya (son-in-law) Lingarâja Arasu; and in the Pârśvanâtha-basti at the same village a few brass vessels were the gifts of Lakshmîmatiyamma, wife of Lakshmîpati-paṇḍita of the

palace; of Dêvamma, wife of S'ânta-paṇḍita of Beḷukere; of Dêvarâja Arasu of Biḷikere; and of Jayâvattiyamma, wife of Jinnaiya. In several of these records, the old name of Kittûr, *viz.*, Kîrtinagara, is mentioned. An inscription on a palankeen in the Arkêśvara temple at Yedatore tells us that the palankeen was presented to the temple by Basavarâja Arasu of Turuvêkere. A few brass vessels in the Gôpâlasvâmi temple on the Gôpâlasvâmi-beṭṭa in Gundlupet Taluk bear inscriptions stating that they were presents from Gôpâlarâjaiya Arasu, Kṛishṇê Arasu's wife Dêvâjamma, Guruvaiya of Haradanahaḷi and Gurikâra Nanjapa of Guṇḍlu. An epigraph on an ornamental gateway called Sûḷe-tôraṇagamba at the foot of the hill near Beṭṭadapura, Hunsur Taluk, which tells us that the gateway was caused to be made by Muddumallâjamma, may also belong to the same period. Judging from the name of the gateway, the donor was apparently a dancing girl.

Miscellaneous Inscriptions.

117. We may notice here a few of the records copied during the year which cannot be assigned to any specific dynasty of kings or chiefs. Two inscriptions found on the pedestal of the image of A'dinâtha in the ruined Jaina basti at Chikka Hanasôge, Yedatore Taluk, refer to the construction and renovation of the basti. One of them tells us that the Tîrtha-basadi at Hanasôge which, having been originally endowed by Râmasvâmi of the Mûla-sangha Dêsi-gaṇa and Pustaka-gachchha, son of Daśaratha, elder brother of Lakshmaṇa, husband of Sîtâ and a descendant of Ikshvâku, was afterwards successively endowed by the Sakas, Naḷas, Vikramâditya, the Gangas and Changâḷvas, was renovated by Nâgachandradêva's disciple Samayâbharaṇa Bhânukîrti-paṇḍita-dêva of the Balâtkâra-gaṇa. We are also told that having been born as Abhinava-Râmachandra he re-set up A'ditîrthakara. EC, 4, Yedatore 25, 26 and 28 also state that Râma built and endowed the bastis at Hanasôge. Yedatore 25 alludes to a former grant by the Ganga king Mârasimha and Yedatore 28 to a grant by Vikramâditya. The reference to the Sakas and Naḷas is worthy of notice. The other inscription on the pedestal of the same image records that the Jina-mandira or basti was caused to be erected by Jayakîrti-bhaṭṭâraka's disciple Bâhubali-dêva in the Pustaka-gachchha of the Dêsigaṇa and Mûla-sangha. Yedatore 28 also mentions Jayakîrti-dêva and gives his spiritual descent. The period of these two records may be about the close of the 11th century. Another epigraph on a pillar in the *navaranga* of the same basti gives 64 as the number of the basadis of the Pustaka-gachchha and Dêsiga-gaṇa in the village. This number is also given in Yedatore 26. A *vîragal* at Doḍḍa Kûtanûr, Gundlupet Taluk, which appears to be dated in 1345, makes the simple statement that it is a memorial to S'anda-gavuḍa, son of Nanja-gavuḍa of Dêvasamudra. The record makes no reference to any fight, nor does it give any information about the cause of death. Two inscriptions on the pedestals of the marble images of Chandraprabha and Pârśvanâtha in the Nêminâtha-basti at Hole-Narsipur, which are dated in Vikrama Samvat 1548 (A.D. 1490), tell us that the images were presented by a disciple of Bhaṭṭâraka Jinasata-dêva of the Mûla-sangha. An inscription on the door-sill of the south *mahâdvâra* of the Triyambakêśvara temple at Triyambakapura, Gundlupet Taluk, simply mentions the name Gôparasa. He may have been the builder or renovator of the *mahâdvâra*. In case he is identical with the Sâḷuva chief Gôparâja mentioned in EC, 10, Malur 1-3, the period of the record would be about 1430. Another inscription in Paṭel Chikkalingappa's field at Heḍiyâla, Nanjangud Taluk, dated 1514, records the grant of the village Chillahaḷi by Bhaṇḍâri Basavappa-oḍeyar, disciple of Parvata-oḍeyar of the Suttûr throne, to provide for the services in the temple of the god Sangamêśvara newly set up by him on the southern bank of the confluence of the rivers Kapilâ and Kauṇḍini at Nanjelugûḍu and for the livelihood of Sirigiridêva-oḍeyar and his associates residing in the temple. The village granted is said to have been purchased from Nanjinâtha, Bandiyappa and Chikkananjayya, sons of Virupaṇṇa-oḍeyar, the *prabhu* of Muḷûr in Heḍeyâla-sthaḷa. Suttûr was the seat of a Lingâyat maṭha, whose svâmis were great scholars and authors of several works. Another on a metallic image of S'îtalanâtha (Plate IV, 1, middle figure) in the possession of Pandit Dôrbali Śastri at Sravana Belgola, dated 1518, says that the image was caused to be made by the religious mendicant Vilasa for the merit of Singhâri, son of (?) Sônîsi and Dharmâyi. The record is dated in both the Vikrama and S'aka eras. Another on the *gômukha* in the *garbha-gṛiha* of the A'dinâtha-basti at Chikka Hanasôge, Yedatore Taluk,

which seems to be dated in 1585, states that Paṇḍitayya, son of the chief of Brahmans, Chikkaṇayya, and disciple of Châṛukîrti-paṇḍita-dêva, caused to be set up the images of A'dîśvara, S'ântîśvara and Chandranâtha. From the inscriptions on the pedestal of the image of A'dinâtha noticed above, it is, however, clear that this image at least was in existence several centuries before the time of Paṇḍitayya. He may have caused the images to be re-consecrated when the basti had gone to ruin.

118. Of the records that remain to be noticed, an epigraph on a rock to the north of Hamsa-tîrtha on the Gôpâlasvâmi-beṭṭa, Gundlupet Taluk, names the *tirtha* and makes the curious statement that a crow became metamorphosed into a swan on plunging into the *tîrtha* (*kâge biddu hamseyâyitu*). The greatness of this hill is described in the *Kshêtra-kâṇḍa* of the Bhavishyôttara-purâṇa, where its name is given as Kamalâchala. It is likened to a lotus having for its petals eight hills in the eight directions: on the east Triyambakagiri, on the south-east Kumudagiri, on the south S'ambararipugiri, on the south-west Garuḍagiri, on the west Nîlâdri, on the north-west Pallavagiri, on the north Mangaḷâdri, and on the north-east Mallikâchala. At the instance of the Mysore king Chikka-Dêva-Râja-Oḍeyar (1672-1704), this Sthala-purâṇa in Sanskrit was rendered into a Kannada *champu* work styled *Kamalâchala-mâhâtmya* in 1680 by his minister Chikkupâdhyâya, a voluminous author in Kannada. I give below two *kanda* verses from this work which explain the incident alluded to in the present inscription. They inform us that two crows, which were flying in the sky holding bits of flesh in their beaks, on being attacked by a hawk, fell into the pond and that when they emerged from water they had become swans to the great astonishment of the sages on the bank of the *tîrtha*.

kâgegaḷ eraḍ âgasadoḷ pôguttire palalam-ânt ivam kaṇḍ oḍan â-l
vêgade giḍigam poḍeye dal â-gagana-sthaḷadin aḷki keḍeduvu koḷadoḷ ||
taḍiyoḷ tâpasa- nivaham saḍagaradoḷ nôḍi kaṇḍud â-kâgegaḷ â- l
jaḍadoḷ muḷugird oḍan êḷv eḍeyoḷ hamsangaḷ-âdudam vismayadim ||

IV, 16 and 17.

The date of the record may be about 1600. A short inscription on a rock to the west of the Venkaṭaramaṇasvâmi temple on Huḷigana-maraḍi in the same taluk records the visit to the place of a man named Lakshmîpati. As we know from the works of Chikkupâdhyâya that his real name was Lakshmîpati and that he was a resident of Gundlupet, it is very likely that the inscription records his name. Three inscriptions on rocks to the east of Channaṇṇa's pond at Sravana Belgola tell us that Channaṇṇa made not only the pond but also a garden and a *maṇṭapa*. We also learn that he was the younger brother of Chikaṇa. The period of these records is about 1673 (*Report* for 1909, para 106). Three more records in Tamil and Grantha characters found on the images of Chandranâtha, Vardhamâna and Nêminâtha in the Jaina maṭha at Sravana Belgola, which are dated in both the Mahâvîra and S'aka eras, tell us that the images were presented to the maṭha by Appâsâmi of S'eṇṇiyampâkkam in the Kânchi country and by Nekkâ and S'âttaṇṇa-śrêshṭhi of Kumbhakôṇam. The date of two of the inscriptions is 1857, that of the third being 1858. Mahâvîra year 2521 is said to correspond to the S'aka year 1780. One of the records is in the Tamil language, the remaining two being in Sanskrit. All of them state that the gifts were made at the instance of Sanmatisâgara-varṇi, disciple of Châṛukîrti-guru. Two of them tell us that Belgula was renowned as the Southern Kâśi. An inscription on one of the *dvârapâlakas* in the Râma temple at Chunchankaṭṭe, Yedatore Taluk, says that the image was a present to the temple from Narasamma, daughter of Lingê-gauḍa of Kâḷimuddanhalli. The latter is said to be situated near Sâligrâma. The *dvârapâlakas*, which are elegantly executed, are said to have been made about 100 years ago. Another on a big bell in the Narasimha temple at Melkote, French Rocks Sub-Taluk, tells us that the bell was the gift of S'rînivâsa-dêśikêndra-Brahmatantra-Parakâla-svâmi, the supreme guru of the Mysore State. The weight of the bell is given as 6 maunds. As the present Parakâla-svâmi is said to be the third in spiritual succession from the above guru, the period of the record is about 1870.

2. Numismatics.

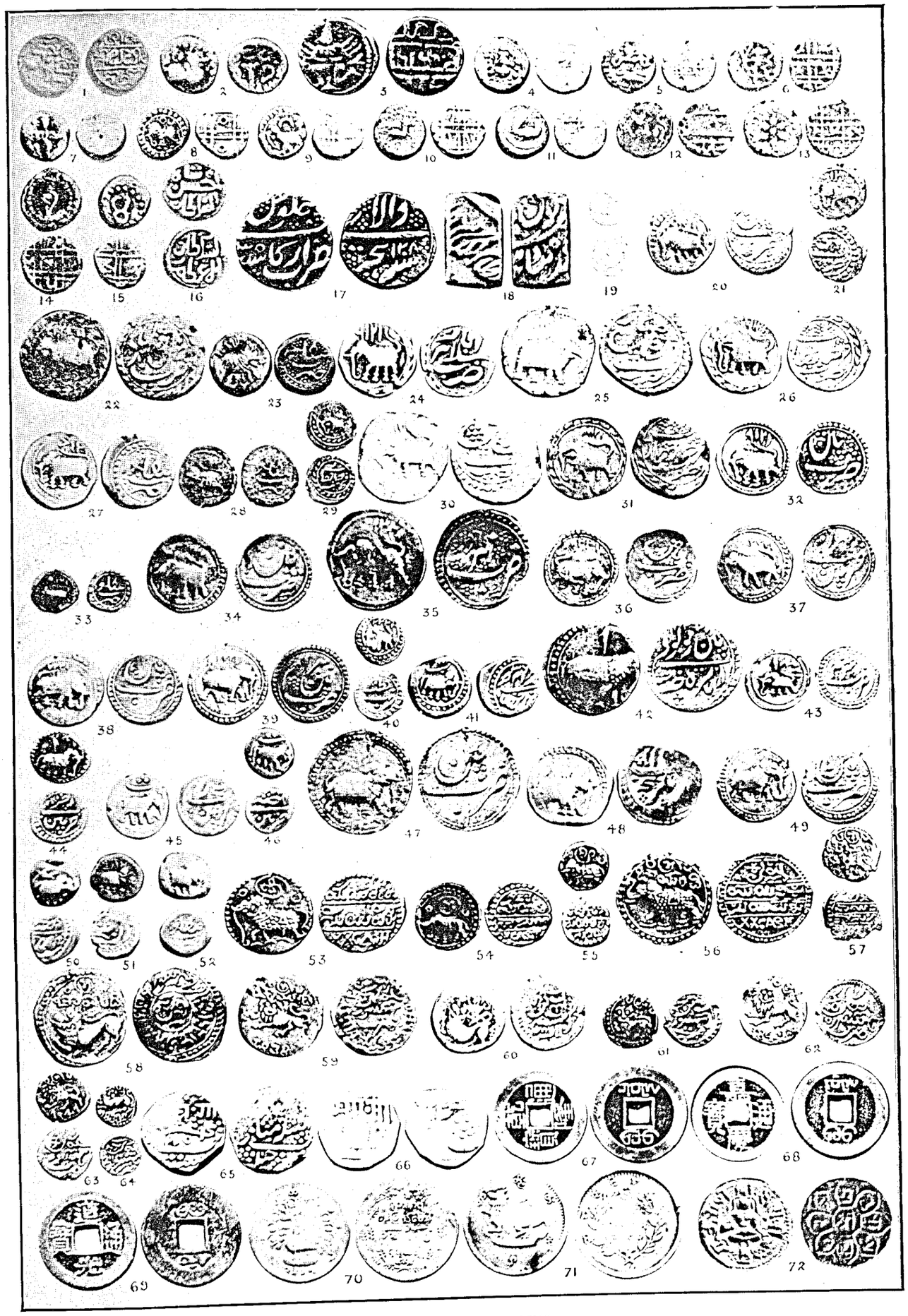
119. The coins dealt with during the year under report were briefly referred to in paras 26 and 41 above. They consist of 495 and 75 coins respectively in the possession of Messrs. N. Narasimhiya and B. Singa Iyengar of Hole-Narsipur; 5 received from the Treasury Officer, Chitaldrug; 1 received from a resident of Belur; and 972 in the fine collection of Mr. M. S. Narayana Rao, Retired Deputy Commissioner, thus making a total of 1,548 coins. Of these, 15 were gold pieces, 23 silver, 18 brass and the rest copper. They were found on examination to consist mostly of Hoysaḷa, Vijayanagar and Mysore coins, coins of the British and other East India Companies, coins of the Native States of India such as Baroda, Indore, Hyderabad, Cutch and Travancore, and coins of Ceylon, Burma, China, Turkey, Persia, Arabia, Borneo, England, Italy, Denmark and Holland. As it is not possible to give more than one plate of coins in this *Report*, a portion only of the coins examined during the year will be described below, leaving the remaining portion to be dealt with, if possible, in the next Report.

120. *Hoysaḷa.*—In the collection of Mr. N. Narasimhaiya of Hole-Narsipur was found a gold coin of the Hoysaḷa king Vishṇuvardhana (Plate IX, Figure 1). It bears on the obverse a *śârdûla* or mythical tiger standing to right with the standing figure of a deity above flanked by the sun and moon. The reverse has the legend *S'rî-Noṇambavâḍi-goṇḍa* in three horizontal lines in old Kannada characters. There are also specimens of this king's coinage bearing the legend *S'rî-Taḷakâḍu-goṇḍa*. He ruled for 1111 to 1141.

121. *Vijayanagar.*—The 5 coins received from the Treasury Officer, Chitaldrug, which are said to have formed a portion of a treasure found at Kyâsênhalli, Jagalur Taluk, and consist of a varaha and four half-varahas or *honnus*, relate to Vijayanagar. The reverses of all the coins as well as the obverse of one of them are completely worn. Of these, a varaha and a half-varaha represent Achyuta-Râya (1530-1542), as indicated by the insessorial *Gaṇḍabhêruṇḍa*, holding an elephant in each beak and each claw, on the obverse and of the remaining half-varahas, one whose obverse appears to bear the figure of a seated female deity represents Krishṇa-Dêva Râya (1509-1529) and another with figures of Lakshmi and Nârâyaṇa on the obverse Sadâśiva-Râya (1543-1567). See last year's *Report*, para 139. Seven copper coins in Mr. M. S. Narayana Rao's collection relate to Vijayanagar, 5 representing Dêva-Râya and 1 each Krishṇa-Dêva-Râya and Sadâśiva-Râya. The coins of the first and third kings are 1-pie pieces, while that of the second is a 4-pie piece. One of Dêva-Râya's coins shows on the obverse an elephant to right, two a bull to left with the sun and moon above and two more a bull to right with the sun and moon above (Plate IX, figure 2), while the reverses of all the coins bear the legend *S'rî-Dêva-Râya* in two lines of Kannada characters, one at the top and the other at the bottom, with an upright sceptre flanked by a discus and a conch between them. Krishṇa-Dêva-Râya's coin has on the obverse a kneeling Garuḍa to left and on the reverse the legend *S'rî-Pratâpa-Krishṇa-Râya* in three lines of Nâgari characters (Figure 3). The coin of Sadâśiva-Râya bears a lion to left on the obverse and the legend *S'rî-Sadâśiva-Râya* in three lines of Nâgari characters on the reverse.

122. *Mysore.*—Of the 377 Mysore coins examined during the year, one is a gold piece issued by Hyder and the rest copper. They may be divided into three classes—Pre-Muhammadan, Muhammadan and Post-Muhammadan.

(1) *Pre-Muhammadan.*—There are 123 specimens of this class, all of them being 1-pie pieces. The reverses of all these are more or less similar, having double cross lines with or without certain symbols in the interspaces, while the obverses are different. Of these specimens, 11 bear on the obverse a seated figure of Gaṇêśa on a plain field (Figure 4); 2 a seated figure of Lakshmi in a circle of dots (Figure 5); 7 a figure of Hanumân standing to right on a plain field (Figure 6); 3 a figure of Garuḍa kneeling with folded hands on a plain field (Figure 7); 23 an elephant to left with the sun and moon above, in a double-lined circle with a ring of dots between (Figure 8); 10 an elephant to left as the above, but with the Kannada numeral ೦, which some numismatists have taken for the moon, above it (Figure 9); 4 an elephant to left again, but with neither the sun and moon nor the Kannada numeral above it; 5 an elephant to right with the tail raised, but with nothing above the elephant; 1 a deer galloping to right in a circle of dots (Figure 10); 2 a peacock to right in a lined



MISCELLANEOUS COINS

Mysore Archæological Survey.]

circle (Figure 11) ; 4 a gryphon to left with the tail and right paw raised (Figure 12); 1 a star or flower in a circle of dots (Figure 13) ; 1 a conch-shell in a circle of dots (Figure 14) ; 47 Kannada numerals ranging from 1 to 31 in a ring of dots (Figure 15) ; 1 a horse to left on a plain field ; and 1 a figure of (?) Kâmadhênu or the cow of plenty.

(2) *Muhammadan.*—There are 107 coins of this class, one of them being a gold piece and the rest copper. The gold coin (Figure 19) was issued by Hyder. It bears on the obverse the figure of a seated deity and on the reverse Hyder's initial, *H*, on a granulated surface. The obverse of Hyder's gold issues has generally the figures of S'iva and Pârvati, which he copied from the coins of the Ikkêri chiefs. This coin is therefore of some interest as it bears on the obverse the figure of a seated deity like the issues of Krishna-Dêva-Râya (last year's *Report*, Plate V, figures 49, 50, 55 and 56). The remaining coins were issued by Tippu. They consist of 4-pie, 2-pie, 1-pie and ½-pie pieces. From the fifth year of his reign (1786-87), he introduced the Maulûdi era dating from the birth of Muhammad and dated his coins according to it. Another innovation introduced in the same year was the writing of the numerals from right to left instead of from left to right. Both the obverse and reverse of his coins have generally a double lined circle with a ring of dots between. Coins struck in A. M. 1224 (1795-96) have the letter *alîf* above the elephant, while those struck in the succeeding three years have the succeeding letters of the Persian alphabet *bê*, *tê* and *sê* respectively. Further, from A. M. 1222 (1793-94), 4-pie pieces begin to be designated *Zahrah* or *Zahrâ* which means Venus, 2-pie pieces *Bahrâm* or Mars, 1-pie pieces *Akhtar* or Star, and half-pie pieces *Qutab* or Polestar. The coins represent the issues of all the years from A. M. 1215 (1786-87) to A. M. 1226 (1797-98). They will be dealt with in chronological order.

A. M. 1215 (1786-87).—Of the 5 coins of this year, 1 is a 4-pie piece, 4 are 2 pie pieces and one a 1-pie piece. The obverse of the 4-pie piece has an elephant standing to left with the date above it ; the reverse, which has an ornamental field, tells us that the piece was minted at Paṭan or Seringapatam. Of the 2-pie pieces, on 2 struck at Paṭan the numerals run from left to right, but on the remaining 2 struck at Paṭan (Figure 20) and Faiz Hisâr or Gooty respectively they run from right to left. The reverse of the 3 coins struck at Paṭan have an ornamental field and the elephant stands to left on all the four. The 1-pie piece (Figure 21) was minted at Paṭan. It has likewise the elephant standing to left and the numerals running from right to left on the obverse and an ornamental field on the reverse.

A. M. 1216 (1787-88).—There are 5 coins of this year : two 4-pie pieces and three 2-pie pieces. The former (Figure 22), minted at Khâlaqâbâd or Chandagâl, have the elephant standing to left and a ring of dashes. Of the latter, on one struck at Bangalore (Figure 23) the elephant stands to right and the numerals run from left to right, while on another minted at Islamâbâd (Figure 24), the elephant stands to left and the numerals run from right to left. The remaining piece, which was struck at Paṭan, has also the elephant standing to left.

A. M. 1217 (1788-89).—Of the 16 coins of this year, five are 4-pie pieces, nine 2-pie pieces, one a 1-pie piece and 1 a ½-pie piece. Of the 4-pie pieces, 3 were minted at Farkhi or New Calicut, 1 at Paṭan and 1 at Faiz Hisar or Gooty (Figure 25). The last has the elephant standing to right, while the others have it to left. The remaining issues of this year have likewise the elephant standing to left. Five of the 2-pie pieces were struck at Bangalore (Figure 27) and three at Farakhbâb Hisâr or Chitaldrug (Figure 26). The latter have a ring of dashes. All the 2-pie pieces have an ornamental field on the reverse. The 1-pie piece was minted at Bangalore (Figure 28) and the ½-pie piece, struck at Farakhbâb Hisâr or Chitaldrug (Figure 29), has a ring of dashes.

A. M. 1218 (1789-1790).—There are 8 issues of this year—four 4-pie pieces and four 2-pie pieces—all with the elephant standing to left. Of the 4-pie pieces, 3 were minted at Farkhi or New Calicut and 1 at Faiz Hisâr or Gooty (Figure 30). Three of the 2-pie pieces were struck at Paṭan and 1 at Farakhbâb Hisâr or Chitaldrug (Figure 31). The latter has a ring of dashes.

A. M. 1219 (1790-91).—There are two 2-pie pieces and one ½-pie piece of this year, all the three having the elephant to left. The 2-pie pieces were struck at

Paṭan (Figure 32) and the ½-pie piece at Bangalore (Figure 33). The former have an ornamental field, while the latter has a ring of dashes.

A. M. 1220 (1791-92).—There are 2 coins of this year, 1 a 4-pie piece and the other a 2-pie piece. Both of them have the elephant to left. The former struck at Nagar, is similar to Figure 29 on Plate V of last year's *Report*. The latter (Figure 34), minted at Paṭan, has an ornamental field on the reverse.

A. M. 1221 (1792-93).—Of the five issues of this year, one is a 4-pie piece and the rest 2-pie pieces. The elephant stands to left on the former and to right on the latter. The 4-pie piece (Figure 35), struck at Nagar, has an ornamental field. The mint place of all the 2-pie pieces (Figure 36) was Paṭan.

A. M. 1222 (1793-94).—Three 4-pie pieces, five 2-pie pieces and one ½-pie piece belong to this year. On two of the 4-pie pieces struck at Paṭan the elephant stands to right and on the remaining piece struck at Nagar it stands to left. These are similar to Figures 31 and 33 on Plate V of last year's *Report*. Of the 2-pie pieces which were all minted at Paṭan, 4 have the elephant standing to right (Figures 38 and 39) and 1 to left (Figure 37). The name of the coin, *Bahrâm* or Mars, is given on the reverses of only 4 of them (Figures 37 and 39). The ½-pie piece (Figure 40) which has the elephant standing to left, is named *Qutab* or Polestar on the reverse. The mint-place is not named.

A. M. 1223 (1794-95).—The only coin of this year is a 2-pie piece minted at Faiz Hisâr or Gooty (Figure 41). The obverse shows the elephant standing to right with the word *Maulûdi* written above it. The reverse gives the date and the name of the coin, Bahrâm (Mars).

A. M. 1224 (1795-96).—There are 8 coins of this year: two 4-pie pieces, four 2-pie pieces and two 1-pie pieces. Both the 4-pie pieces, which were struck at Paṭan, have the elephant standing to right with the Persian letter *alîf* above it (Figure 42). The reverse gives the Maulûdi date and the name of the coin, *Zahrah* or Venus. The 2-pie pieces with the elephant standing to right are similar to Fgure 36 on Plate V of last year's *Report*. Of the 1-pie pieces, one struck at Nagar (Figure 43) has the elephant to left with the letter *alîf* and the date above it, while the other struck at Paṭan (Figure 44) has the elephant to right and gives the date on the reverse. The obverse of the former shows only a double-lined circle without the usual intervening ring of dots. Both the coins are named *Akhtar* or Star on the reverse.

A. M. 1225 (1796-97).—Of the 13 coins of this year, two are 4-pie pieces, eight 2-pie pieces and three 1-pie pieces. They are respectively similar to Figures 37, 38 and 39 on Plate V of last year's *Report*.

A. M. 1226 (1797-98).—There are 8 coins of this year: one 4-pie piece, two 2-pie pieces and five 1-pie pieces. The 4-pie piece and one of the 2-pie pieces are respectively similar to Figures 40 and 41 on Plate V of last year's *Report*. The other 2-pie piece (Figure 45), which was minted at Paṭan, has the elephant standing to right with the Persian letter *tê* about it and gives the date and the name of the coin, Bahrâm (Mars), on the reverse. Of the 1-pie pieces, 3 were struck at Paṭan (Figure 46) and 1 at Faiz Hisâr or Gooty, the mint-name of the remaining coin not being given. The date and the name of the coin, Akhtar or Star, are given on the reverse. The elephant stands to right with the letter *tê* above it on all of them.

There are 22 more coins of Tippu without, or with illegible, dates. Eight of them are 4-pie pieces, five 2-pie pieces and nine 1-pie pieces. Of the 4-pie pieces, 3 were minted at Paṭan (Figure 47) and 4 at Nagar (Figure 48); the mint-place of the remaining coin not being legible. The elephant stands to right on 6 of the coins and to left on the remaining 2. Two of the 2-pie pieces were struck at Paṭan (Figure 49), 2 at Faiz Hisâr or Gooty and 1 at Bangalore. On four of them the elephant stands to right, but on the remaining one it stands to left. Of the 1-pie pieces, 6 were minted at Faiz Hisâr or Gooty (Figure 50) and 1 at Bangalore (Figure 52). One does not name the place of mintage, and the mint-place is illegible on the remaining coin (Figure 51). The name Akhtar or Star occurs on three of the coins. The elephant stands to right on all the specimens.

(3) *Post-Muhammadan.*—There are 147 specimens of this class. All of them were issued by Krishṇa-Râja-Oḍeyar III. Both the obverse and reverse of these

coins have generally, like those of Tippu, a double-lined circle with an intervening ring of dots. The coins may conveniently be dealt with under four heads.

A.—Those which have on the obverse a caparisoned elephant standing to left with the syllable *S'rî* between the sun and moon above it and give on the reverse the value of the coin in Kannada and English. Of the coins under this head, fifty are 4-pie or XX Cash pieces (Figure 53), one a 2-pie or X Cash piece (Figure 54) and seven 1-pie or V Cash pieces (Figure 55). The legends on the reverses run thus :—

Mayili kâsu yipatu XX CASH.
Châ Mayili kâsu 10 X CASH. (*Châ* stands for Châmuṇḍi.)
V CASH Mayili kâsu 5.

B.—Those which have the same obverse and reverse as those of *A* with the addition, however, of the word Châmuṇḍi between the syllable S'rî and the elephant on the obverse, and of the word Krishṇa, the king's name, on the reverse. Nine coins come under this head: eight 4-pie pieces (Figure 56) and one 1-pie piece (Figure 57). It will be observed that the elephant has its trunk elevated.

C.—Those which have the same obverse as that of *B* with this difference, that there is a lion in place of the elephant. The reverse has the word Krishṇa within a circle in the centre and the legend—Mayili kâsu 25 XXV CASH zerb Mahisûr—in the margin. *Zerb Mahisûr*, which is in Persian characters, means 'struck at Mysore.' Five coins, which are 5-pie pieces (Figure 58), come under this head. We may also consider under this head some 4-pie pieces of this king which have the same obverse, only with the date of issue added on in the exergue, though their reverse slightly differs from that of the above in having the word Krishṇa and the Persian words giving the name of the mint-place in the middle and the words—MEILEE XX CASH Mayili kâsu 20 in the margin. There are 15 such coins (Figure 59) ranging in date from A. D. 1836 to 1843.

D.—Those which bear on the obverse a lion to left with the syllable *S'rî* between the sun and moon above it and on the reverse the word Krishṇa and the Persian words *Zerb Mahisûr* which mean 'minted at Mysore.' In some specimens, the obverse bears the date in the exergue and the reverse gives the value of the coin. Of the issues that come under this head, two are $2\frac{1}{2}$-pie pieces (Figure 60), seven $1\frac{1}{4}$-pie pieces (Figure 61), twenty 2-pie pieces (Figure 62), fifteen 1-pie pieces (Figure 63) and sixteen $\frac{1}{2}$-pie pieces (Figure 64). On the reverses of Figures 60, 62, 63 and 64 the figures $12\frac{1}{2}$, 10, 5 and $2\frac{1}{2}$ representing the values of the pieces in terms of the cash are clearly visible. The 2-pie pieces range in date from 1833 to 1843, the 1-pie pieces from 1839 to 1843 and the $\frac{1}{2}$-pie pieces from 1833 to 1843. No coins were struck by the Mysore kings after 1843.

123. *Malabâr.*—A Muhammadan coin issued by A'hasan Shâh of Malabâr (Figure 16) was found in Mr. M. S. Narayana Rao's collection. A'hasan was appointed as the ruler of Malabâr by the Emperor Muhammad *bin* Taghlak (1324-1351). He was the father-in-law of the famous traveller Ibn Batûtah. His rule over Malabâr began in about A. H. 738 (A. D. 1337). The coin in question, which is a copper 2-pie piece, bears on the obverse the name of the ruler, A'hasan Shâh al Sultân, and on the reverse the words al Sultân Allâh âzam. It bears no date.

124. *The Carnatic.*—A copper coin of Muhammad Ali, the Nawab of the Carnatic, found in the same collection (Figure 17), gives on the obverse his title (Wâlâ-jâh) and the Hijri year 1208 (A. D. 1793). The reverse tells us that the coin was struck at Arkâṭ in the *jalûs* or regnal year 35.

125. *Hyderabad.*—Fifteen oblong and square copper pieces called dubs (Figure 18) belong to Hyderabad. Only a few words of the legends are found on the obverse and reverse. When complete, the legends would read thus :—

Obverse.—Asaf Jâh Nizâm ul Mulk M. Bahâdar
Reverse.—Jalûs maimanat mânûs Farkhanda bunyâd zerb Haiderâbâd

M is the initial of the 9th Nizam Mir Mahbub Ali Khan, whose rupee is dated A. H. 1286 (A. D. 1869). The reverse means 'struck at Hyderabad, of happy foundation, in the year of his auspicious reign.'

126. *Baroda.*—Three copper coins examined during the year relate to Baroda. One of them was issued by Khaṇḍe Rao Gâyakavâḍ (1856-1870) and the remaining

two by Malhar Rao Gâyakavâḍ (1870-1875). The former (Figure 65) has on the obverse the Nâgari letters *kha* and *gâ* standing for Khaṇḍe Rao Gâyakavâḍ, a scimitar lying lengthwise with hilt to right and point to left, the Hijri date 1275 (A. D. 1858) in Arabic numerals and the mint place Baroda in Persian characters. The legend on the reverse, when complete, would run thus :—

sikka mubârak Khâs Khail Sênâ Shamshêr Bahâdar

meaning 'auspicious coin of the Commander of the Special Band, the Illustrious Swordsman.' The other two coins (Figure 66) show on the obverse the Nâgari letters *mâ* and *gâ*, which stand for Malhâr Rao Gâyakavâḍ, a round shield in relief, the first three figures (128) of the Hijri date and the scimitar, their reverse being identical with that of the above.

127. *China.*—Eighteen brass coins relating to China were examined during the year. They have a square hole in the middle around which are engraved four Chinese characters on the obverse and two on the reverse. Photographs of these coins were sent to Mr. Taw Sein Ko, Archæological Superintendent of Burma, for favor of examination, and he has kindly sent the following interesting report on them :—

The coins are bass pieces of the lowest value struck by the Emperors of the late Manchu dynasty (1583-1911) of China. They are known as "cash" among the Europeans residing in China, and from 800 to 1100 of them are changed for a silver Mexican dollar, whose value has fallen from Rs. 2-4-0 to Re. 1-8-0.

The obverse face of each coin bears the name, in Chinese, of the Emperor, and the words "T'ung Pao" signifying "the current coin of the realm." The reverse face bears the name of the Emperor in the Manchu language. Ten of the coins (Figure 67) were struck during the reign of Ch'ien Lung (1796-1796). Six (Figure 68) were minted during the reign of Chia Ch'ing (1796-1821). Two (Figure 69) were issued by Tao Kuang (1821-1851).

128. *Burma.*—Fifteen copper coins of Burma were dealt with during the year. They consist of two types, four having a peacock on the obverse (Fig. 70) and 11 a gryphon (Fig. 71). Photographs of these coins were also sent to the same scholar, Mr. Taw Sein Ko of Burma, for favor of examination. He kindly writes to me:— Four of the coins (Fig. 70) were struck by King Mindon (1852-1878). These bear the figure of a peacock, the national emblem of the Burmese, which was also the emblem of the Maurya dynasty. The remaining 11 were minted by King Thibaw, who ascended the throne in A.D. 1878, and was dethroned by the British in 1885. These bear the figure of a mythical lion, which represents Saturn, the presiding planet of Saturday, on which the King was born.

My thanks are due to Mr. Taw Sein Ko for his kind assistance in dealing with the above Chinese and Burmese coins.

129. There is only one piece (Fig. 72) that remains to be noticed. It is a silver talisman or medal, said to have been issued by Satyabôdha-guru, a svâmi of the Uttarâdi-maṭha. He was the 24th in apostolic succession from Madhvâchârya and was the svâmi of the Uttarâdi-maṭha from 1742 to 1782. Khande Rao, the Dewan of Savanur, was one of his favorite disciples. His *brindâvana* or tomb is said to be at Savaṇûr. The obverse bears the figure of the svâmi in the centre and his name *S'rî-Satyabôdha-guru-râja*, in Nâgari characters, in the margin. The reverse has a lotus flower of eight petals with a Nâgari letter in the centre and on each one of the petals. The letters, when put together, give us the Sanskrit expression *S'rî-guru-râjô vijayatê*, which means "the prince of gurus is victorious." This medal was received for examination from Mr. B. N. Kesavamurti Rao of Belur.

3. Manuscripts.

130. The manuscripts that were examined during the year under report have already been briefly referred to in paras 16, 26 and 50 above. Rev. W. H. Thorp, B.A., sent me a pile of palm leaf and paper manuscripts found in the United Theological College, Bangalore, for examination. The manuscripts were carefully examined and were found to contain mostly literary and religious works in Kannada, Sanskrit, Tamil and Telugu. The palm leaf manuscripts, 19 in number, contain among others these works:—

(1) Nannayya-bhaṭṭa's Bhârata in Telugu with an incomplete Telugu commentary, (2) the Amarakôśa with a Telugu commentary, (3) Hitôpadêśa with a Kannada commentary, (4) a Tamil poetical lexicon, (5) a work on Tamil prosody, (6) Christian songs, prayers, *mantras*, etc., in Tamil, (7) a dictionary of medical terms with Kannada meanings, (8) Kannada Bhâgavata by Nityâtma, (9) Vîraśaivâmṛita-purâṇa by Gubbi Mallaṇârya, (10) Girijâkalyâṇa by Harîśvara, (11) Tarkasangraha with Sanskrit commentaries, and (12) Mâlatîmâdhava with Tripurâri's commentary.

The paper manuscripts, 35 in number, are in the majority of cases written in a beautiful hand, some of them being about a hundred years old. They contain among others the following works :—

(1) A Kannada prose version of the Mahâbhârata, different from the published work, (2) Kannada Bhârata by Kumâra-Vyâsa, (3) Jaimini Bhârata, (4) S'abaraśankara-vilâsa, (5) a Kannada prose version of a portion of the Vishṇu-purâṇa, (6) Vivêkachintâmaṇi, (7) Jñânasindhu, (8) Basavapurâṇa, (9) Chôrabâsava-charitre by S'ankara, (10) Daiva-parîkshe, a Christian work criticising Hinduism, (11) Girijâkalyâṇa by Harîśvara, (12) Môhanatarangiṇi by Kanakadâsa, (13) a Kannada prose version of the Râmâyaṇa, different from the published work, (14) Battîsuputaḷikathe, (15) Anubhavâmrita, a Kannada prose work, (16) Nakshatra-chûḍâmaṇi, (17) Bhâvachintâratna by Gubbi Mallaṇârya with a Kannada commentary, (18) Panchatantra, (19) Anubhavaśikhâmaṇi by Narasimha, (20) Rudra-Bhârata, (21) Torave-Râmâyaṇa, (22) Jyôtisha, (23) Bêtâḷapanchavimśati-kathe, (24) Mûlastambha, (25) Anubhavâmrita by Mahâlinga Ranga; Kannada prose versions of (26) Mudrârâkshasa, (27) S'uka-saptati, (28) Viśvaguṇâdarśa and (29) the Gospel of Luke; (30) S'uka-saptâti in Sanskrit, (31) Svarachintâmaṇi with a Kannada gloss, (32) Amarakôśa with a Kannada commentary, (33) Mâgha with a Sanskrit commentary, (34) Kavikaumudi by Lakshmînarasimha, (35) Viśvakarma-purâṇa with a Kannada gloss, and (36) Nakshatra-chûḍâmaṇi in Sanskrit.

This collection of manuscripts, representing some of the important literary and religious works in Sanskrit and the Vernaculars, bears eloquent testimony to the deep interest evinced by the Mission in the literature of the country. A few of the works are not printed.

On communicating the results of my examination of the manuscripts, Rev. Thorp kindly wrote to me thus :—At a meeting of the Staff of the United Theological College it was resolved to invite you to keep for the library of your Department or for the Oriental Library, Mysore, as many of the manuscripts sent for your inspection as you care to retain. We wish to express to you our very profound sense of obligation for the great care and pains with which you have examined the manuscripts and for the full and accurate classification you have made of the confused mass we submitted to your scrutiny. The gift of as many of the books as you care to keep is, we feel, a small return for the great trouble you have taken on our behalf.

Accordingly, a good number of the manuscripts was retained in the office. Some of them, though printed, will prove useful for collating purposes when bringing out new editions. Two Tamil manuscripts were sent to the Oriental Manuscripts Library, Madras, and several Kannada and Sanskrit manuscripts to the Oriental Library, Mysore. The thanks of the Government are due to the Staff of the United Theological College for their generous gift of these manuscripts.

131. Of the other manuscripts examined during the year, *Jinêndra-kalyâṇâbhyudaya* by Ayyappârva is a Sanskrit work treating of the mode of Jina worship. The work was completed in A.D. 1319 at E'kaśilânagara (*i.e.*, Warangal) in Rudrakumâra's kingdom. The author was the son of Karuṇâkara and Arkamâmbâ and a disciple of Dharasênâchârya. He was of the Kâśyapa-gôtra and came of the Jainâlapâka lineage. Among the authors who have treated of the same subject before him, he mentions Vîrâchârya, Pûjyapâda, Jinasêna, Guṇabhadra, Vasunandi, Indranandi, A'śâdhara, Hastimalla and E'kasandhi. *Râmânujasiddhântavijaya* is likewise a Sanskrit work written at the close of the 17th century by a svâmi of the Aḷagiya-maṇavâḷa-maṭha of Kânchi, named S'rînivâsa-Ramyajâmâtri-Râmânujamuni. It is a criticism of the Mâdhva work called *Chandrikâ* by Vyâsatîrtha, who flourished in the early part of the 16th century. The author mentions Vâdhûla

Venkaṭârya as his teacher and Doḍḍayâchârya, author of the *Chaṇḍamâruta*, as his guru. From a work called *Vaibhavaprakâśa*, recently published, we learn that the author was born in 1680, became a *sanniyâsi* in 1697 and visited Seringapatam in 1702. *Chandraprabha-shaṭpadi* is a Kannada work, giving an account of Chandraprabha, the eighth Tîrthankara, by Doḍḍaṇa, who belonged to Niṭṭûr in the Hoysaḷa country and was the son of Beṭṭada Gummi-seṭṭi and grandson of A'di-seṭṭi. The work was composed in 1578.

General Remarks.

132. It is gratifying to note that authorities on Indian art and sculpture have begun to take greater interest in the artistic works of Mysore. One authority writes to me: "Clearly Mysore possessed a remarkable school of sculpture, which deserves attention. Elsewhere the names of artists are very rarely recorded. The habit that the Mysore sculptors had of signing their works is of special value to the historian of art. But nobody yet has taken the trouble to publish a single signed work, much less to study the styles of individual sculptors. In that direction much might be done. It would be interesting to have photos of some of the signed images of good artistic quality; also of some of the portrait statues. The *madanakai* figures of the Belur temple are charming. I should be glad for you to pay more attention to individual works of art. All Survey Reports are full of views of temples but the sculpture has been much neglected. Mysore is the only country in which it was customary to record the names of sculptors." Another authority writes: "I am glad to see that you continue to give details regarding the names of sculptors but for artistic purposes it is necessary to have photograhs to illustrate the works of these artists. The information given regarding the names of sculptors is especially interesting to me. If it is possible I should be very grateful for any photographs you could send me of their work as there is at present a great deficiency of material for fixing the dates of Indian sculpture." In obedience to the desire of these and other scholars greater attention has been paid to individual works of art in this Report. Plates II and III contain six signed images of the Lakshmînarasimha temple at Nuggihalli. Plates IV, V and VII show not only some inscribed images in stone and metal but also a few others of some artistic quality. Plate I is also of some interest as containing a fine group of Jina figures with their attendants.

A sculpture which has attracted considerable attention is that of a soldier using a telescope, found in the Purâṇic frieze on the outer walls of the Hoysaḷêśvara temple at Halebid (*Report* for 1911, para 19). The period of this sculpture may be taken to be about the middle of the 12th century, since EC, 5, Belur 239 leads us to infer that the temple was completed in the reign of the Hoysaḷa king Nârasimha I (1141-1173). With regard to this sculpture, a scholar in England, to whom a photograph was sent, writes to me thus:—"The telescope is a surprise. The principle of the instrument was known in Europe to Roger Bacon, who died about 1294, but the instrument was not in practical use until 1608, in Holland (*Encycl. Brit.*, latest edition). You might follow out the hint given by the sculpture. Is there any mention of the subject in Sanskrit literature?"

It may also be added here that the Gummareḍḍipura plates of the Ganga king Durvinîta, which I discovered last year (last year's *Report*, paras 65-69), have aroused considerable interest among scholars in Europe. One scholar writes from France:—"The discovery which you announce is very interesting. It shows beyond doubt the existence of Sanskrit versions of the Brihatkathâ anterior to all those we know." Another writes from England:—"The inscription of Durvinîta is of special value on account of its literary references, and it will no doubt hereafter play a part in discussions relating to dates." Another again writes:—"From their appearance the plates of Durvinîta seem to be obviously genuine; and if so they are most important, because they would prove the existence of Durvinîta." Another still writes:—"Your Report is especially interesting on account of the inscription of Durvinîta." One more scholar writes:—"The new record of Durvinîta is an interesting document."

BANGALORE,
22nd October 1913.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

G. R. S. 26]

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General and Revenue Secretariat

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To

The Asst in charge Arch: Researches in Mysore.

Date of issue 30/4/14

Signed by for T. C. N. Rao

As requested in his letter no 132 of 6th April 1914, has the honor to forward herewith 50 copies of the Annual report of the Arch: Dept for 1912-13 with the Govt review thereon.

R.O.

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SUBJECT.

[redacted]

K.M. 28/4.